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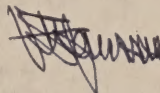
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April 5, 1949

Dear Mr. Dimmitt:

Among the many fine examples of cooperation we have been receiving with our Encyclopedia none has been more gratifying than that of the Presbyterian Church as carried out by you and Mrs. Lewis. I write now to give you my special thanks for your two groups of manuscripts on the "History of Presbyterian Missions in Alaska" which were handed in by Mrs. Lewis -- one on December 30, 1948, the other about two weeks ago. We like the way in which you have developed your material and the vivid style of writing. So we look forward with that much keener interest to the additional material you are preparing for us.



Rev. Luther M. Dimmitt
Board of National Missions
156 Fifth Avenue
New York, N.Y.

Luther N. Dimmitt
156 Fifth Avenue, N. Y. City
HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

PRESBYTERIAN MISSIONS IN ALASKA

The Presbyterian Church in the U. S. A. answered the frantic calls of Alaska in 1877. The appeal of the natives under ten years of American possession had found its way through army, navy, and civilian communications. The first mission stopped by invitation at Fort Wrangell in Southeastern Alaska. At that time, and for thirteen years longer, the little known Innuits of the Arctic Coast remained a mysterious people.

In the year 1876 soldiers, sailors, and civilians reported a dark picture of "Seward's folly." This Centennial year of American Independence found approximately 35,000 Eskimos, Aleuts, and Native Indians living in primitive darkness and prayed upon by unwelcome white Americans. The ten years under the Stars and Stripes had given the native population little to cheer about.

Both Eskimos and Native Indians lived generally in communal houses. One large apartment, often underground, sheltered ten or more families. The dark desolate abode swarmed with human beings little removed from primitive brutes and fostered an existence regulated by unhealthy pernicious habits. Heartless shortsighted individuals and commercial companies, extracting easy fortunes from the limitless resources of the country, profited most by keeping the people in their state of animal fear and darkness.

This statement of the situation in 1876 is not that of pious shocked mission boards nor of flag waving enthusiasts. A hard-bitten army officer wrote of the conditions he left when our military forces withdrew after a few years of occupation. He said that during these years "the officers of the Army were denied the jurisdiction for an ordinary police, on the one hand, and held responsible for order and enforcement of the law on the other."

Major-General A. W. Greely wrote, "Civil conditions after the departure of the Army cannot be recounted without a sense of shame. A pandemonium of drunkenness, disorder, property destructions, and personal violence obtained in Sitka, which eventuated in murder, followed by a threat of Indian uprising, and frantic appeals for protection that was temporarily accorded by a British man-of-war."

These natives of Alaska from the Arctic Coast to the Southeastern Archipelago, who in 1867 transferred their citizenship from Russia to the United States without any voice in the transaction, were left helpless. Without the protection of the "inalienable" rights and privileges of American citizens. Left without law, police, or courts. Their own primitive religion had fastened upon their minds and customs a lecherous system of witchcraft and sorcery. Their shamans (medicine men) fattened upon their "old fashioned" chicanery of healing the sick or else of torturing "witches" they pointed to when their incantations failed.

Travelers, explorers, and the military brought back lurid tales of native darkness and misery. The religion of Indians and Eskimos was veiled in gloom. In an unholy mixture of fear and hate, the people admitted the existence of good spirits but spent their groveling days placating a host of evil spirits. Their beliefs led inevitably to practices of slavery, witchcraft, strangling of the aged, and child murder. Every animate and inanimate thing gave foul habitation to a spirit that was more often evil than good. No mental concept provided a word in their languages for the civilized and Christian idea of love. Presbyterian missions went to such people of darkness and fear in the land of the midnight sun.

In the Centennial year of 1876 small families and tribes of vastly scattered natives fought for existence from Metlakatla to Point Barrow. Without law or order these newly acquired Americans fell prey to temporary exploiters of the wealth of Alaska's natural resources. Uncontrolled whalers

killed off the whales and drove away the many-purpose walrus, the chief sources of food, clothing, and shelter for the Innuits of the Arctic Circle. Commercial fishermen fought their way up the fishing lanes of channels and rivers with improved methods and netted the profits in salmon runs. Miners rushed into the mountains and river valleys, taking the wanton gold by right of arms. Trappers and organized fur companies wrested from the natives the best of the pelts by means of sharp trading, coercion, and lawless theft. Thus in the Centennial year, a decade after the purchase of Alaska, a great stench filled the nostrils of every freedom loving American who visited this land of darkness and glaciers and unlimited resources.

APPEALS FOR HELP

The Alaskan appeal filtered into the United States through many channels. A missionary returning from the Sandwich Islands in 1829 had visited Southeastern Alaska and been challenged by the evidences of primitive need. But his report did little more than wring fat tears of compassion from scattered congregations in the States. The Russian Orthodox Church, that had maintained a few missions for their people since 1794, withdrew in 1867. The Lutheran Church of Finland kept a missionary at Sitka from 1839 until the purchase date to minister to the Swedes, Finns, and Germans. The Church of England followed the Hudson's Bay Company along the Upper Yukon. Seven native Indians, converted in British Columbia and living at Fort Wrangell in 1876, appealed to the army of occupation for teachers of the Christian religion.

During the first ten years of the American occupation of Alaska, soldiers and their wives wrote back to the States for teachers for public schools and Sunday schools. General O. O. Howard returned from Fort Wrangell in 1875 and appealed to the Presbyterian Church through Dr. A. L. Lindsley of Portland, Oregon. This Presbyterian pastor wrote to the Board of Foreign Missions but got no action because funds were scarce in post Civil War days and because the request lacked adequate facts and emotional appeal. During the years

about the time of the Centennial celebration, Dr. Sheldon Jackson relayed to the Board of Home Missions a feeling of responsibility for our newly purchased citizens of the Northland. But here again Alaska got little attention because of its obscurity.

These appeals continued to torment Dr. Lindsley and Dr. Jackson. During the past nineteen years, Dr. Jackson had been in charge of Presbyterian expansion with the westward march of empire throughout the Rocky Mountain region and all beyond to the Pacific. A letter of appeal from a soldier leaving Fort Wrangell in the spring of 1877 fell into Dr. Jackson's hands and he worked it into a feature story for American newspapers. About the same time Dr. Lindsley commissioned a layman from his church in Portland at his own expense to visit Fort Wrangell and Sitka to survey the situation. The report of this delegate, Mallory, about the filth, immorality, and primitive religious depravity of the native Indians urged Dr. Lindsley to act independently of the Mission boards. The Eskimos still remained unknown except by men of whalers and revenue cutters.

PRESBYTERIAN RESPONSE

Dr. A. L. Lindsley and Dr. Sheldon Jackson combined forces in the summer of 1877 to answer the desperate cries for help. The Portland pastor persuaded his church to guarantee the salary of a missionary teacher for Fort Wrangell. Dr. Sheldon Jackson took a vacation from his travels in the West to journey to Southeastern Alaska in August of 1877 to inaugurate the work. He took Mrs. A. R. McFarland, veteran missionary from Indian and Spanish missions in Santa Fe, to the native Indian village from which the armed forces had recently withdrawn.

They found Wrangell a squalid fishing village scourged by disease, tribal warfare, and the lust for gold. The white population was made up of the collector of customs, a few traders, and a shifting flotsam of miners. The native Stickeen tribe waged continual warfare with other tribes and among its own family clans.

Presbyterian Missions in Alaska

Fort Wrangell had no benefit of clergy — no protection of laws, police, or courts. Only the Indian Philip Clah and his six friendly converts gave the missionary a foothold. Here Dr. Jackson and Mrs. McFarland arrived on August 10 to begin the first protestant mission work in Alaska in the name of the Presbyterian Church.

FIRST ALASKAN MISSION

Sheldon Jackson set in order the first mission station. He won the friendly cooperation of the collector of customs and the leading merchant. He rented a small home for Mrs. McFarland where she could start a school and religious services. Together they enlisted the aid of two natives, Philip Clah to preach to the Indians and Mrs. Sarah Dickinson to act as her interpreter among the Stickeen. Then Sheldon Jackson hurried on to visit Sitka and to return to arouse the Presbyterian Church to its responsibility. He toured the United States for two years making hundreds of addresses, writing scores of newspaper and magazine articles, and pleading with his Board of Home Missions to come to the rescue of the needy Alaskans such as those at Fort Wrangell. He influenced the church to provide workers, schools, and churches. Called upon the women of missionary societies to send assistance to the one lonely woman living among a people chained to superstition, misery, and lawlessness.

During the next two years Sheldon Jackson secured funds from the Mission Board to provide for Mrs. McFarland's expenses. He raised personally \$12,000 to build the McFarland Home for native children at Fort Wrangell. He recruited several missionaries for the work at Wrangell and the new station at Sitka. In April of 1878, the Rev. John G. Brady and Miss Fannie Kellog arrived at the old Russian capital to begin the task surveyed by Dr. Jackson on his visit the year before. Brady served for a year and then resigned to become one of the distinguished pioneer business men of Alaska, befriending the mission work, and later serving three terms as Governor of the Territory, (1897-1907). Miss

Kellog taught school for several months and then married Rev. S. Hall Young who came to Fort Wrangell in the summer of '78. Mr. and Mrs. Young aided Mrs. McFarland in the school work and plunged into a campaign to uproot the charlatan shamans who kept the Stickeens miserable and debased in their ancient superstitions. The intrepid young minister, recently graduated from Western Theological Seminary, was so successful that he built and organized the first mission church in Alaska at Fort Wrangell in 1879.

The school work was halted at Sitka for several months after the departure of Fannie Kellog Young. Then Miss Olinda A. Austin arrived in March of 1880. She and her father, Mr. Alonzo E. Austin, laid the foundations of the school that became the influential Sheldon Jackson Institute (the modern Sheldon Jackson Junior College.) All of the subsequent mission work developed from the small but significant beginnings at Fort Wrangell and Sitka under the initial leadership of Dr. Sheldon Jackson and Dr. Lindsley.

FIVE APPROACHES OF PRESBYTERIAN MISSIONS

The Presbyterian Church developed a five fold approach to its task in Alaska. Presbyterian mission expansion had marched westward from the Colonial seaboard with the nation. Usually it scouted ahead with the vanguard of pioneers before the coming of law and government and civilized living. In order to meet the pagan lawless situation in frontier country, the mission board set out boldly upon an inclusive campaign.

The Presbyterian mission program in Alaska served five essential needs of the people. By opening schools, the missionaries set about overcoming ignorance and illiteracy. They arrested crime and lawlessness by working to set up the instruments of good government. They spirited away the gloomy fearful religion of paganism by demonstrating Christianity through a living church. They healed the broken festering sickly bodies of the people by means of hospitals, clinics, doctors, and nurses. They built a stable economy under the bankrupt doomed-to-extinction race of Indians and Eskimos through the introduction of industrial arts and the importation of domestic reindeer. A brief look at the isolated

units of the inclusively integrated mission program will illumine the subject.

EDUCATIONAL MISSIONS

The first approach of Presbyterian missionaries began with a school at Fort Wrangell. On October 28, 1877, Mrs. McFarland opened a sewing school for women and girls. She learned from them how unhappy, fearful, and barren were their lives from infancy to old age. She taught them, in turn, simple domestic arts, the joy of living on a high plane of spiritual security, and the sound morality basic to the Christian religion.

Almost immediately Mrs. McFarland learned that an enduring education must begin early in the lives of Indians steeped in hampering traditions. She decided that she must have a building — a home — under the sheltering roof of which she could gather young girls. She began rescuing younger teen age girls who would normally be sold by their parents for a few blankets or enticed by the vicious element of the white population for a short term of diseased immorality. As the result of her efforts and the campaigning of Dr. Jackson, money from church men and women in the States enabled them to build the McFarland Home in 1879-80, an industrial school and home.

A mission school begun by Miss Kellog in Sitka and reopened by Miss Austin in 1880 developed through the years into one of the leading educational factors in all of Alaska. A day school was opened, with the backing of the naval commander at the port. During the first year Miss Austin and her father were compelled by seven native boys to open a boarding department. The boys insisted upon living at the school in order to break away from the confusion, illness, and filth of their communal homes. Since that time this school has enjoyed an unbroken period of developing usefulness. In 1884 the girl's school at Fort Wrangell moved to Sitka to unite with the boy's industrial institute. The natives of Southeastern Alaska point with pride to their co-educational institution that has grown into an accredited Junior College. In recent years this school has become the Sheldon Jackson Junior College.

Dr. Jackson buttonholed congressmen, wrote articles, and besieged the National Education Association to bring every force to bear upon setting up the American educational system in Alaska. In 1884 his efforts became successful. But Congress appropriated at that time only \$15,000 with which he might enlarge the industrial training of the Sitka school. When the Senate and House bill of 1884 made Alaska a "District" with provision for a civil government and an educational system, it included an appropriation for \$25,000 for public education. The U. S. Commissioner of Education appointed Dr. Sheldon Jackson as General Agent for Education in Alaska in 1885. Lacking any public school buildings and with only a small amount for the total budget, Jackson was forced into the regular practice of the Department of Indian Affairs in the United States. That agency used mission schools whenever possible to save money. Therefore, Jackson followed the regular procedure in using the school appropriation in building up the staff of each of the existing mission schools. By the early '90s Methodists, Baptists, Moravians, and Episcopalians all conducted schools in various scattered parts of Alaska from Wrangell to Unalaska and Point Hope. They built the schools. The government paid the teachers.

By the summer of 1890 Jackson secured teachers to open schools in the more remote Eskimo areas. Taking teachers and building materials aboard the Revenue Steamer Bear, Dr. Jackson and Captain Healy anchored off Cape Prince of Wales at the largest of Eskimo villages (500 population), King-e-gan, and built a public school for two teachers, W. T. Lopp and H. R. Thornton. Two weeks later they stopped at Point Hope to build a school for Dr. John B. Driggs. Then two weeks afterward, the Bear broke through the Arctic ice pack to Point Barrow where the government maintained a Refuge Station for stranded whalers. Jackson secured a room in the Refuge Station for Prof. Leander M. Stevenson to open a school for Eskimo children. Four years passed before building materials arrived to build a school house. All three of these school buildings were donated by three mission boards, the American Missionary Association at Cape Prince of Wales,

Presbyterian Missions
in Alaska

denominational mission boards
9 to accept responsibility for division
of territory.

the Episcopal Missionary Society at Point Hope, and the Presbyterian Board of Home Missions at Point Barrow. ^{In the early 80s Dr Jackson had arranged with} In later years the separation of church and state in Alaskan education was effected. In spite of criticism, Dr. Jackson vindicated his plan to use existing mission schools for the beginning of a work which could not have opened otherwise with the small appropriation made by Congress. The Alaskan people suffered from discriminatory practices that have characterized the early years of appropriations for the educational work among minority groups in all parts of the United States.

As part of his educational work as General Agent for Education in Alaska, Sheldon Jackson conducted research in customs, arts, and skills of the people. In his travels from 1877 until 1907, he collected museum pieces of clothing and equipment of Eskimos, Aleuts, and native Indians. He sent many specimens to the Smithsonian Institute, to private museums, and built a museum at Sitka to house the most complete collection of primitive Alaskan native arts and skills. He studied native ornamentation, dress, food, dwellings, and implements.

The mission stations rendered assistance to other students and explorers. The mission school at Point Barrow entertained Vilhjalmur Stefansson on his trip of exploration in 1907. Captain Wilkins made Point Barrow, the most northern tip of North America, his headquarters in the Arctic explorations in 1925-26 and again in 1926-27.

LAW AND ORDER IN ALASKA

On October 18, 1867, Russian America became a vast possession of the United States for the sum of \$7,200,000. Russian authorities withdrew. The United States army took over several of the more populated towns, such as Sitka and Fort Wrangell. After ten years of conflict between the military, without civil jurisdiction, and the authorities in Washington, the army forces withdrew. The country was, consequently, left without any form of civil govern-

ment. No police, no magistrates, no court, no protection for life or property.

When Mrs. McFarland began her mission school at Wrangell in October, 1878, the only semi-civil authorities were several U. S. customs collectors who had no power as magistrates but had some prestige because of belonging to the white race. The only unauthorized power resided in the officers of the United States war ship, Jamestown, that spent some time in Alaskan waters after the soldiers left. The revenue cutters in the area held occasional court to protect United States citizens. So Mrs. McFarland influenced some of the Spickeen chiefs to call a constitutional convention. She was elected the presiding officer on February 3, 1878.

This constitutional convention at Wrangell presided over by the woman missionary and attended by a few whites and many native chiefs resulted in an agreement designed to maintain a law abiding community. They agreed to try to keep the peace and live like Christians, to appoint native police with authority to settle disputes and levy fines, and to respect these appointees made by the missionary and the customs collector. This local effort, however, left the rest of the territory, with one-sixth the area of the United States, at the mercy of warring tribes and the lowest element of the white population.

Sheldon Jackson and other missionaries and friends worked strenuously to influence the government to set up a civil government for Alaska. On March 14, 1884, the House of Representatives passed the Senate bill authorizing a civil government for Alaska. The act created a Governor, a United States Judge, a District Attorney, a United States Marshall, a Clerk, four Commissioners, and four Deputy Marshalls. President Harrison signed the bill and appointed the civil officers. They proceeded to Sitka as the capital of the "District of Alaska." Thus feeble beginnings in government dawned in Southeastern Alaska seventeen years after its purchase. The Eskimos were practically untouched by this bill authorizing civil government.

PRESBYTERIAN MISSION CHURCHES

Presbyterian churches in Alaska grew out of the beginnings in education and followed in the wake of the struggle to establish law and order. Churches were needed as usual to maintain the standards of living set up by the schools and to make the process of government have meaning and permanence. Thus the first protestant mission church developed in the shadow of the school room and the constitutional convention at Wrangell.

Sheldon Jackson raised funds privately from friends in the States because mission boards were feeling the pinch of a general financial depression in 1878. He recruited young men hardy in spirit and body. He sent Rev. John G. Brady from New York and Rev. S. Hall Young from West Virginia when they completed their theological preparation for the ministry. They were the first in the succession of more than one hundred and twenty-five Presbyterian missionary ministers to serve in Alaska from Fort Wrangell to Point Barrow.

Rev. S. Hall Young assisted Mrs. McFarland at Wrangell. He taught school, conducted religious services, studied the native language, and put a stop to the inhuman practices of shaman persecutions and the slaughter of slaves. He consecrated his energies to the overthrow of witchcraft, sorcery, and tribal feuding. He rescued many slaves and set them free. He helped Mrs. McFarland set up her refuge for girls who were doomed by custom to be sold to miners or to immoral, venereal diseased natives. In the name of America and Christianity he bucked the intrenched tribal sanctions of evil.

When in the summer of 1879 he organized the first Protestant church for natives at Fort Wrangell, many of the Stickeen Indians united with the church. Mr. Young used in this inaugural service three visiting Presbyterians of national reputation. Dr. Henry Kendall, Secretary of the Presbyterian Board of Home Missions, Dr. Sheldon Jackson who became the leader for all protestant work in Alaska, and Dr. A. L. Lindsley who was the pastor of the First Presbyterian Church of Portland, Oregon, all gave official sanction to the service. The

enthusiastic young pastor provided added luster to this beginning by bringing in his distinguished friend, John Muir. Then with the organization completed, S. Hall Young escorted the great scientist and naturalist on his first scientific journey to the mountains and glaciers. Science and religion explored Alaska together from the beginning.

Mr. A. E. Austin, a lay evangelist and educator from New York, landed at Sitka in 1880. He soon gathered together a small band of natives inquiring into the Christian religion. With the assistance of Dr. Sheldon Jackson he organized the Presbyterian Church in Sitka on September 7, 1884. Into this church membership they accepted forty-four natives and five white communicants. A week later Mr. Austin was ordained as a minister to serve this congregation.

Other tribes heard of the missions and asked for teachers and churches. They wished to give up their unsatisfactory tribal religions dominated by fear and filth. Presbyterian missions sprang up cautiously as funds became available. During the first twelve years, ten ordained missionaries from the States entered Southeastern Alaska and two native evangelists were used. Not until after 1890 did the work find an open channel among the ice bound Inupiat of the Arctic Coast. However, the missionaries found the Eskimos receptive to a new religious experience. Many of the docile tractable people within the Arctic Circle welcomed the Presbyterian missionaries and asked for churches and schools and hospitals.

The following list indicates mission churches organized by Presbyterian missions. The dates indicate their span of service as organized churches:

<u>Northern Alaska</u>		<u>Southeastern Alaska</u>	
Barrow	1900 - present	Wrangell	1879 - present
Nome	1900 - 1902	Sitka	1884 - present
Teller	1903 - 1905	Haines	1885 - present
Rampart	1903 - 1904	Jackson (Howkan)	
Fairbanks	1903 - present	Native	1887 - 1914
		White	1890 - 1914

Presbyterian Missions in Alaska

Northern Alaska

Southeastern Alaska

Council	1902 - 1911	Juneau	
Eagle	1899 - 1905	Native	1887 - present
Nuwuk (Point Barrow)	1909 - 1934	White	1891 - present
Cordova	1910 - present	Auk Lake	1941 - present
Anchorage	1916 - present	Hoonah	1890 - present
Kenai	1917 - present	Killisnoo	1894 - 1896
Wales	1920 - present	Skagway	1897 - present
Wainwright	1923 - present	Saxman	1901 - 1947
Palmer	1936 - present	Klawock	1902 - present
St. Lawrence Island		Kasaan	1902 - present
Gambell	1940 - present	Kluckwan	1903 - present
St. Lawrence Island		Hydaburg	1912 - present
Savoonga	1940 - present	Kake	1912 - present
		Metlakatla	1920 - present
		Angoon	1923 - present
		Petersburg	1924 - present
		Ketchikan	1925 - present
		Craig	1929 - present

Besides these organized churches, Presbyterian missionaries conducted temporary work at many places. Some of these were at mining camps where the shifting population staked claims, worked the bonanzas for a while, and then set out for more golden diggin's.

Chena	1905	Tongas	1884 - 1886
Iditarod	1903, 1910-1912	Douglas	1901 - 1926
Ruby	1912 - 1916	Dyea	1897
Knik	1913 - 1915	Klinguan	1906 - 1912
Circle	1904 - 1905		

Presbyterian leaders, particularly Dr. Jackson and Secretary Kendall, saw a rare opportunity to provide for inter-denominational cooperation in Alaska. Thus in 1880, within three years after the beginning at Wrangell, Dr. Jackson invited the secretaries of the mission boards of the Methodists, Baptists, and Episcopalians to discuss comity agreements before overlapping of work might occur. This led to further conferences.

The conferences worked out comity and strategy agreements. The Presbyterians accepted responsibility for the country to which they had staked the original claim in Southeastern Alaska. The Methodists chose the Aleutian and Shumagin Islands. The Baptists centered upon Kodiak Island and the region about Cook's Inlet. The Episcopal Church would reach into the interior along the valley of the Yukon. The Moravian missionaries selected the valleys of the Kuskokwim and the Nushkagak. The Congregationalists pushed into the Inuit country along the Cape Prince of Wales. And because no one else would accept the country farthest north, the Presbyterians added to their responsibility Point Barrow. Point Barrow, in latitude seventy-two degrees and twenty-three minutes, became the most northern mission outpost in the Western Hemisphere.

MISSION HEALTH SERVICE

Presbyterian missionaries to Alaska ministered to the bodies as well as the hearts, minds, and souls of the primitive peoples. Many of the early missionaries were sent to Alaska because they were doctors and others prepared themselves as best they could for general medical aid in isolated spots. For instance, H. B. Marsh, M.D. went to Point Barrow in 1897 and began a practically unbroken line of doctors until the government took over the hospital in 1936.

Clinics sprang up in the mission homes from the beginning. Each school set up small hospital wards for the children, but ministered to adults as well where a doctor was not available. These clinics helped to arrest the diseases to which the native children were subject and tended to prevent insipient epidemics in the unsanitary villages. The health program aimed at cleanliness in the

communities as a necessary twin of godliness.

The mission register lists a long extensive roster of physicians and surgeons in Alaska. It includes a multitude of trained nurses, semi-professional men, and partially trained men and women who dispensed medicine and set fractured bones. They worked in opposition to — often under constant threat of death — from the Shamans, or medicine men.

From the time S. Hall Young of Wrangell barged in to break up the practice of witchcraft among the Stickeen tribe, many missionaries knew their lives hung by the thread of Providence. They had the example of Dr. Marcus Whitman, pioneer martyred missionary doctor of Oregon, to give them courage. However, none of these Presbyterian men in Alaska lost his life as did Mr. Thornton of the Cape Prince of Wales mission in 1893.

Hospitals sprang up at strategic locations to fight disease and illness to which the natives of the Northland were subject. They found the Eskimo dying in great numbers from tuberculosis. The numbers of deaths among the adults steadily increased and the infant mortality was alarming. Dr. Jackson and the Presbyterian Board estimated that the race would die out unless something drastic were done. So doctors went to Point Barrow and, in time, set up a small hospital. This health service gradually grew until the United States government finally realized its responsibility for maintaining a hospital at this strategic point farthest North and on the air lane to Asia. Will Rogers and Wiley Post crashed in the fatal plane accident fifteen miles up the coast from Point Barrow in 1935 and the native Presbyterian missionary, Percy Ipalook, was the first to learn of the accident and render what assistance he could. The year following, the government took over the financial support of the Barrow hospital.

Hospitals were maintained in Alaska at the following points:
Point Barrow — Hospital from 1921 — 1936, but clinic from 1897 — 1936.

Taken over in 1936 by Office of Indian Affairs.

Dr. Breckin the Presbyterian missionary physician at Barrow prepared these codes for burial

St. Lawrence Island -- Clinic maintained by doctors from 1898 -- 1912.

Hydaburg -- Hospital set up and run from 1918 -- 1920.

Taken over by U. S. Bureau of Education in 1920.

Klawock -- Hospital set up and run from 1918 -- 1920.

Taken over by U. S. Bureau of Education in 1920.

Haines -- Clinic from 1881 -- 1907.

Hospital from 1907 -- 1917.

Taken over in 1918 by Department of Interior for
tuberculosis sanitarium.

One other health service is worthy of mention. The Presbyterians built and maintained through the years a fleet of small boats which served as floating ambulances and clinics. These boats from 1909 to 1948 visited isolated villages in the waters of Southeastern Alaska, conducting clinics, transporting doctors, and rushing emergency cases to hospitals. The Alaskan Native Brotherhood recognized the great service rendered their people in presenting an plaque award of merit.

The log of the boats used in health work is as follows:

The "LOIS" -- 1909 - 1924. (Destroyed by gas explosion, 1924.)

The "A. L. LINDSLEY" -- 1923 - 1939. (Destroyed by gas explosion, 1939.)

The "TORNADO" -- Operated out of Hoonah station.

The "ERD" -- Operated out of Haines for hospital service (about 1912-15.)

The "PRINCETON" -- 1925 - 1939. (Grounded in stormy channel, 1939.)
Operated out of Sitka.

The "PRINCETON-HALL" -- 1941 to present. (Used by Navy 1942 - 44.)
Operated out of Sitka. *Juneau*

The "S. J. S." -- 1937 - 1942. (Taken over by Navy, 1942.)
Operated out of Sitka.

The "S. J. S. II" -- 1943 to present.
Operated out of Sitka.

ECONOMIC FOUNDATIONS FOR MISSION SERVICE

When Dr. Sheldon Jackson inaugurated the first Presbyterian mission in Alaska in 1877, he found the natives of Southeastern Alaska in economic want. As he pushed his exploration northward to St. Lawrence Island and along the coast to Cape Prince of Wales and Point Barrow, he discovered the Eskimo in dire distress. The livelihood of both Indians and Innuits had been undermined within recent years before 1890 by commercial fishing and hunting companies.

Sheldon Jackson introduced industrial training into all the schools he set up in Alaska -- from Fort Wrangell to Point Barrow. He traveled thousands of miles each year by komik, canoe, and U. S. revenue cutter to visit the scattered peoples. He studied the skills of the natives and sought ways to propagate and improve them in the schools. He listed the industrial arts and skills the people lacked and introduced training to make the natives more economically self-sufficient. He was wise enough to know that the missionary enterprise could never prosper without a people able to provide themselves with adequate food, clothing, and shelter. He sent out a few of the brightest pupils to be educated in the States -- in order that they might return home to help their own people develop into an integral part of the United States. The Presbyterian missionary program in Alaska has sought to lead the native people toward a physically healthy, economically sound, morally trustworthy, and spiritually rooted development that would make them worthy Christian citizens of the United States of America.

Dr. Jackson toured the Arctic Coast with the revenue cutter sent to take the census of 1890. He learned that the Inuit tribes faced starvation and rapid extinction. Whaling operations had killed off great numbers of whales and had driven most of the others beyond reach of the Eskimos in their frail komiks. Ruthless walrus hunters had slaughtered the ivory-tusked

source of food, clothing, and shelter. Seals were being killed at a rate to wipe them out inevitably within a few years. The government, he learned, was doing nothing to control these large scale operations that meant wealth for American companies but which spelled doom for the Eskimos.

Therefore, if these natives of the frozen north were to maintain life at all, some drastic action must be taken. Dr. Jackson reached the conclusion in 1890, after a visit to the Siberian villages, some forty miles across the sea from Cape Prince of Wales, that domestic reindeer should be imported to save the 14,012 Eskimos. These herds of animals would furnish the starving people with food, clothing, and shelter once more.

Sheldon Jackson hastened to Washington to report to Congress, as General Agent for Education in Alaska. He advocated an appropriation for the importation of domestic reindeer from Siberia. People laughed at his "missionary enthusiasm." They said that the natives along the coast of Siberian Russia would not sell their reindeer, that the animals could not survive a sea voyage, that the native Alaskan dogs would destroy them if brought, and that the improvident Eskimos would kill them off for food before they could multiply into stock herds. Congress declined to pass a bill appropriating money for the venture. Therefore Jackson made a private appeal for funds, raised \$2,145, and went to Siberia in the summer of '91 with goods for barter. He and the captain of the revenue cutter transported 16 head of reindeer to Unalaska as an experiment. He found he could buy the animals from the Russian peasants, that they could stand a sea voyage, that native dogs would not molest them, and that Eskimos took good care of the reindeer. His experiment succeeded beyond all expectations.

Dr. Jackson appealed to Congress again in 1892. The appeal was refused. So he raised more funds from private sources and in the summer of that year he brought the first herd of reindeer to the mainland. The revenue cutter put the animals ashore at a place on the Seward Peninsula named in honor of

a friend of the project in Congress, the Teller Reindeer Station. On the 4th of July he landed 53 head and later in the summer added 171 selected Siberian domestic reindeer. As a result of this uncontestable proof, Congress finally appropriated the sum of \$6,000 in 1893. Jackson brought over to Alaska that summer 127 more reindeer. In '94 he imported 127 others and the herds produced 186 head of young stock. At last the business rested on a sound basis. The country began to acclaim his success on behalf of the Eskimos.

We may judge somewhat the measure of success during the years ahead from a letter written by the Honorable John Eaton, Commissioner of Education, on January 27, 1898:

"We have gone far enough with Dr. Jackson's plan of establishing reindeer herds in the Arctic regions of Alaska to be sure that they are not only the means of saving natives from starvation -- their milk and meat furnishing food; their skins and entrails, clothing; their bones, horns, and hoofs, implements; those trained to the harness, the best transportation for those regions -- but that the care of these herds furnishes the industrial schools for the natives a new order of life. From the government herds and training, a supply of deer and trainers is to go to each of the respective mission stations until the possibility is within reach of every man of owning deer and having the skill for their care and use; thus each family may become self-supporting, and in time each community may be taught English and Christianized, and learn to support, as elsewhere, their own churches.

"These communities are to be brought into communication with each other and with the outside world by the use of deer for transportation and the establishment of mails. Thus this work aims not only to save souls, but to save bodies by preserving the life that now is, as a means of gaining hope of the life to come."

The great climax of Jackson's proof of the value of reindeer for Arctic Alaska came in the winter of 1897-98. In the late fall of '97, about 300 whalers had to abandon ships caught and crushed in the Arctic ice pack. The men reached the Presbyterian Mission at Point Barrow. The government Refuge Station there was stocked to feed approximately 100 men for a year. Unless additional food could be sent overland to Barrow by spring, the stranded men would face starvation. In response to an appeal from President McKinley, Sheldon Jackson organized a rescue mission to take food to the point farthest north.

He secured four officers from the revenue cutter, Bear, and the missionary at Cape Prince of Wales to take a party of four native reindeer herders and 435 head of reindeer. Through the severe Arctic winter of cold, snow, and storms, these intrepid volunteers drove the reindeer about 1000 miles to Barrow. They arrived on March 29th and began butchering meat for the starving American whalers. From this time on the reindeer work progressed.

Congress sponsored the project with increasing interest. Between 1894 and 1908, Congress appropriated \$240,500 for Sheldon Jackson to administer for the importation of reindeer and for their care by Eskimos. He brought over from Siberia between 1892 and 1902 an aggregate of 1,280 head. In 1902 the Russian government withdrew its permission for such purchases and shipments to the United States. But the herds of domestic reindeer herded, bred, and trained at the mission stations increased rapidly to 15,840 head by July 1, 1908.

Sheldon Jackson secured in 1899 the routing of the first Reindeer Post Route for mail in the United States. It ran from St. Michaels on the coast of the Bering Sea to Kotzebue, well within the Arctic Circle. The reindeer post made three round trips a year at the beginning. Later the route was extended to Point Barrow. At last the northernmost point of the United States came into communication with the nation's capital at more frequent

intervals than the annual trip by boat each summer.

Presbyterian missions in Alaska began a work in 1877 that soon made sense of "Seward's folly." The promotion of schools, churches, and hospitals was made sound by its insistence upon establishing a civil government and an economic system for the people from Fort Wrangell to Point Barrow. The Presbyterian Church maintains today a strong mission program geared to modern needs in Alaska.

HAINES

HAINES

Haines has developed through seventy years of growing significance from a strategic mission site to a modern port linking the Inside Passage with the Alcan Highway to interior Alaska. In 1879 Dr. S. Hall Young, making his first missionary journey to Chilkat country with naturalist John Muir, selected this spot on Portage Cove as a natural center for the tribal villages. Dr. Sheldon Jackson raised money from Presbyterian friends and began the mission simply through sending Mrs. Sarah Dickinson, an Alaskan native and wife of the trader, to teach school at Haines in 1880. The following year he sent Rev. and Mrs. Eugene S. Willard to be an example of Christian living among the most war-like of the Alaskan tribes.

The Willards constructed a simple wilderness home and tried to teach peace and brotherly love among the fierce people of the Thlingit villages. They endured many hardships and faced constant danger as they began their ministry and educational work. Another teacher was added to the force and a post office established at this isolated spot. Natives came out of curiosity to see the "Boston" people and then moved whole villages to be near the mission school. But native superstitions lingered. Their medicine men pointed their bony fingers at the Willard children in 1885 and doomed them to death. These missionaries were forced to transfer to Sitka while others came to carry on the work.

A Presbyterian mission church was organized in 1883 and then reorganized in 1893 to continue to the present time. The mission school at Haines was turned over to the government in 1885, but the mission maintained, through most of the period since then, a home for children. When gold was discovered within thirty-five miles of Haines in '97, whites flooded into Haines and built up a town that overshadowed the natives.

HAINES

The missionaries felt an urgent call to minister to the prevalent tuberculosis and trachoma along the natives. Therefore, in 1907 the mission at Haines began a clinic and hospital service. The dispensary treated 256 cases during the first three months. A U.S. Army physician and a graduate nurse came to aid the needy service. During 1912 the twelve bed hospital gave medical attention to 1,200 patients. In 1918 the Government took over the hospital as its responsibility.

The Presbyterian mission at Haines today ministers to the children of many Alaskan natives through its Home for children of grade school age and through the mission church. Forty youngsters from eleven sections of Alaska receive personalized care of a Christian homelike training. The natives, the white residents, and the army personnel enjoy the benefits of the mission church where they may work together for a sort of peace and brotherhood the primitive warlike Chilkats never experienced. The strategic location of Haines still challenges the Presbyterian mission to renewed responsibility at this gateway to the Northland.

JUNEAU

JUNEAU

Juneau, on Admiralty Island, was born and teathed on a golden spoon with the discovery of quartz mines in 1879-80. American gold miners crowded in and built crude frame and log shacks near the villages of the Auk and Taku tribes. In the summers of 1882 and 1883, Mrs. W. H. R. Corlies inaugurated mission work with a summer school. Both whites and natives manifested interest. Therefore, the Presbyterian Board of Home Missions commissioned the Rev. Joseph P. White as missionary to miners from the States and The Rev. and Mrs. Eugene S. Willard as missionaries to the Alaskan natives, in 1886.

The people of Juneau, in characteristic frontier fashion, bombed a Chinese flop-house and drove out the undesirable tenants. Merchants then raised a fund and bought the log cabin for the missionary to use as the Northern Light Presbyterian Church. In 1887 Mr. Willard moved from nearby Haines and built a small native church and a boarding school home for thirty pupils. This home served the native population on an expanding scale until the boom town days of '98. Then the pupils were transferred to the Sheldon Jackson School at Sitka to remove them from the lurid path of the hordes of gold miners.

But the stampede brought also people and wealth that made necessary the expansion of the mission for the whites. The Rev. J. H. Condit arrived in 1899 with money from the Presbyterian Board of Home Missions to build a new church for the white population. Dr. Condit, an able churchman with experience in the evolution of Alaska, helped develop both the white and the native churches in the capital city of Alaska. By 1948 the Northern Light Church had 246 members and the Memorial Church, with a well educated native minister, Rev. Walter A. Soboleff, prospered with 176 active native members. Both mission enterprises have continued since 1886 to serve the mining, fishing, commercial people of Juneau.

SKAGWAY

Skagway in early 1896 was a primeval, uninhabited wilderness at the north ~~end of Lynn Canal~~ end of Lynn Canal. No natives lived there because fierce winds swept down from glaciated ridges of the mountains to the north and east. Three miles away a trading post at Dyea supplied natives with provisions to pack over the Chilcoot Pass to barter with trappers of the interior regions. Into Dyea that year swaggared the first of the prospectors with gold from the Klondike.

In the summer of '97, a Presbyterian missionary, Dr. S. Hall Young, landed on the shore at Skagway along with some twenty-five thousand gold seekers. He witnessed Skagway become over-night the gateway to the Klondike and the Yukon Valley. The city of tents and shacks presented an opportunity and S. Hall Young preached to the gold crazed flotsam and jetsam before they tackled the killer known as White Pass. Then he moved on with them as they fought, bled, and died to reach the headwaters of the Yukon.

'97

Late in '97, a Canadian Presbyterian missionary reached Skagway and stayed to serve those who could not scale the treacherous Pass nor pay for passage back to the States. The Rev. R. M. Dickey built a frame church and organized a congregation. The Canadian Presbyterian Church exchanged in 1898 the Skagway church for the mission station S. Hall Young had organized within Canadian territory at Dawson City. In 1899 the First Presbyterian Church was built to serve the white and native population. Other Protestant missions entered the mushroom town and a Catholic Church was planted at this port of entry. They prospered until the gold rush played out. The Methodists united with the Presbyterians. Other denominations withdrew and left the field to this combined mission and the Catholic mission.

The Presbyterian mission at Skagway served many groups of people during the years since 1897. First it served the gold seekers passing through the port. Then it ministered to the white population that stayed on to maintain the railroad to Bennett Lake, the half dozen families of natives, and eventually the soldiers who

came during World War II. Skagway First Presbyterian Church has maintained a resident pastor from 1900 to the present, with the exception of a few periods of vacancy. The following chart shows the growth of the church through the years:

1900 -- 32 members	1930 -- 37 members ✓
1910 -- 30 "	1940 -- 73 "
1920 -- 25 " ✓	1950 -- 70 "

The First Presbyterian Church at Skagway achieved a remarkable record for a mission church by becoming self-supporting in 1901. The following table gives the names and years of service of the pastors through a little more than a half century of witnessing to the people of this Alaskan town.

Luther M. Dimmitt
New York, N. Y.

HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA

THE YUKON COUNTRY

THE YUKON COUNTRY

When rumors of fabulous gold fields in the Klondike floated down the Yukon in 1897, Dr. Sheldon Jackson was on hand to plan Presbyterian missions. The Superintendent of Home Missions for Alaska was heading up the Yukon to collect specimens of fauna and flora for the government. The steamer that brought out the first half million dollars in gold dust sped past with screaming whistles and jubilant men shouting the news that soon would cause the great gold rush into central Alaska. With characteristic dispatch, Dr. Jackson and the Presbyterian Church joined the stampede with missions for the miners.

The Presbyterian Board of Home Missions hastened to grub stake Dr. S. Hall Young. This Alaskan missionary, friend of explorers, scientists, miners, and prospectors, mushed his way northward in the wild rush to the Klondike in the summer and fall of '97. He followed the miners over every pass, down every turbulent river, and into every feverish diggin's. At the boom town of Dawson, the "mushing parson" organized a Presbyterian church and in 1898 he turned it over to the Canadian Presbyterians in exchange for their mission church at Skagway on United States soil. The following year he enlisted two recruits. The Rev. J. W. Kirk stopped at Eagle, about 100 miles northwest of Dawson on the Yukon to organize a church at a mining camp. Two years later he presented this mission station to the Protestant Episcopal Church. The other missionary, Dr. M. E. Koonce, by raft and steamboat, floated on down the Yukon some 550 miles with Dr. Young to a new gold camp at Rampart. Here in 1899 he organized a Presbyterian church in the heart of the territory. But the rugged missionary ranged up and down the great river continually, carrying to the lonely miners the humanity, morality, and spiritual service of the Church.

THE YUKON COUNTRY

S. Hall Young, hearing of the overnight growth of Nome, hastened down the Yukon. He ministered to the gold-crazed multitude panning the sea coast sands. He talked to men in their shacks and in the saloons. He raised money for paupers amid the glittering wealth of Nome and nursed men broken by the climate, hard work, and disappointment. In the fall of '99 he served needy miners and hopeless prospectors so well that even the most notorious saloon keeper helped nurse him through a winter of typhoid fever. The work of the mission so prospered that he formed a self-supporting church the following summer. After three years, he presented the mission church to the Congregationalists who had other work in the neighborhood.

Dr. Young organized other mission churches to minister to the floating population of the gold fields. He opened a mission at Teller (1902-05) and at Council (1900-11). He rushed to Fairbanks in 1903 when the crazed miners pounced upon new gold strikes there on the Tanana River. He organized a Presbyterian mission church that has continued to the present.

Toward the close of the Yukon gold era, in 1907, a new railroad seaport town sprang up at Cordova on Prince William Sound, entrance to the Copper River country. Dr. Young mushed his way over seven hundred miles alone with a dog team to this sea coast town. He organized a church for the American white population in 1910. His work spread into several branch missions. But the following year the spell of the Yukon called him and his dog team to search out miners and prospectors in lonely places. He provided missions to serve the men at Ruby, Flat City, Iditarod, Knik, and Chena.

The era of the Yukon gold rush became also a golden era of Presbyterian mission service to the thousands of miners, prospectors, and adventurers. Hardy missionary adventurers followed the trails of the gold-lured hordes to every mother lode and ephemeral bonanza. They climbed the same treacherous White Horse pass; shot the same rapids on ice clogged rivers; at the same meager food;

THE YUKON COUNTRY

suffered the same perils of climate, illness, and cut-throats. Some of the missions crumbled with the ghost town. But a sturdy self-respecting group of mission churches remain today to minister to the white people who make Alaska their home. Established churches in the cities, mission stations in the villages, and an itinerant missionary continue to keep alive the service of the Presbyterian Church to the scattered population of the Yukon country.

Presbyterian missions and organized churches in the Yukon country are listed in the following table (with dates and 1948 membership):

Name	Dates	Church membership in 1948
Dawson	1897-98	(Ceded to Canadian Presbyterian Church, 1898)
Eagle	1899-05	(Ceded to Protestant Episcopal Church, 1905)
Rampart	1899-04	
Nome	1899-02	(Ceded to Congregational Church, 1902)
Teller	1902-05	
Council	1900-11	
Circle	1903-05	
Fairbanks	1903-present	Membership, 179
Chena	1905	
Cordova	1910-present	Membership, 33
Iditarod	1910-12	
Ruby	1911-16	
Flat City	1911-?	
Knik	1912-15	
Anchorage	1916-present	Membership, 350
Nenana	1917-48	Dissolved, 1948.
Wales	1920-present	Membership, 117
Palmer	1936-present	Membership, 114

SITKA

SITKA

Sitka, for thirty-five years the capital of Russia's fur producing colony, looked on helplessly as the life blood was drained away from Alaska. Then in October 1867 Secretary of State Seward went shopping and bought Alaska for the United States. A small army garrison moved in to maintain a desultory peace among lawless factions. For ten years Congress and the people of the States blushed or tried to forget "Seward's folly."

As late as the summer of 1877 Sitka remained a hotbed of clutching, greedy traders, a thousand underdog natives, and a remnant of Russian colonists -- all preying on each other and on the easily accessible natural wealth of the environs. Into the midst of this primitive struggle sailed a little man with stubby beard, large rimmed spectacles, and tremendous vision. Dr. Sheldon Jackson made a hurried survey of the conditions and dashed back to the States to stir the nation to its responsibility toward the people of Alaska.

In the spring of '78 the Presbyterian Church sent Rev. John G. Brady and Miss Fannie Kellog to open a day school for native children. Two years later, the Mission Board sent Mr. Alonzo E. Austin and his daughter, Olinda, to build up the school. One hundred and three pupils crowded the meager quarters. Adults, too, tried to wedge inside to learn to be like "Bostons." Encouraged by naval officers patrolling the coast, the Austins succumbed to the ples of seven native boys to let them furnish and live in one room of the school. Thus, the boarding department of the Sitka Institute was born of packing crates and the natives' desire to learn. This boarding and day school has become the accredited Sheldon Jackson Junior College with the most enviable record of all educational institutions in Alaska.

Mr. Austin, along with his teaching, struggled to improve the social, economic, moral, and spiritual conditions of the natives of Alaska. By 1884 his influence had led to the organization of a Presbyterian Church with forty-four

Presbyterian Missions in Alaska --

SITKA

natives and five whites as members. A succession of influential missionaries has kept the bi-racial church alive and growing. In 1948 the mission church had a membership of 321.

Dr. Sheldon Jackson came again to Sitka in 1884 to take charge of the mission program. He found Alaska still neglected by the government. He organized sentiment and set in motion forces that greatly changed Sitka, and circling out from there, changed all of Alaska. To overcome lawlessness, Jackson influenced Congress to appoint a governor, a judge, and other civil officers for the District of Alaska. To overcome illiteracy, he agitated for schools and, in time, this resulted in his being appointed the first General Agent of Education in Alaska. To overcome the immediate handicaps of small governmental appropriations for education, Jackson used existing mission schools as a practical means of beginning a large scale program to educate Alaskans at a minimum expense to the United States.

The Presbyterian Industrial and Training School at Sitka received a government contract and an appropriation in accordance with the prevailing practice on Indian reservations in the States. The school expanded and enrolled pupils from more than a dozen tribes, including a few Eskimos. Then progress slowed as the mission program interfered more and more with the avaricious lawlessness of hootch crased natives, jealous Russian creoles, and unscrupulous government appointees. Peddlers of illegal intoxicants, kidnappers of adult slaves and of young girls as white slaves, and devotees of brutal witchcraft all tried to drive out the missionaries. But through his ingenuity and his influence in the States with far-seeing men and women, Dr. Sheldon Jackson and his staff learned to hurdle all obstacles as a matter of strenuous habit. Their work succeeded far beyond all expectations of friends or foes. School, hospital, and church have ministered so aggressively and sacrificially to the people of Sitka that their work and prestige have steadily

SITKA

grown throughout the years.

In 1887 Dr. Jackson organized at Sitka the Alaskan Society of Natural History and Ethnology. He traveled to all parts of the Territory collecting specimens of native art and culture. He housed them in a temporary museum for seven years. Then in 1895 he built, at his own expense, the first fireproof building in Alaska to preserve his renowned collection. This contains the largest assemblage of Alaskana in existence.

The health program of the mission began with the addition of a small clinic connected with the girls' dormitory in 1887. Three years later the school built a hospital for the boys, and soon enlarged it to a twenty bed hospital with a doctor and a trained nurse. However, adult native patients were never turned away. During a six months' period of the opening year, the doctor and the nurse filled 1,400 prescriptions and performed 50 operations. In 1897 the hospital enlarged and opened its service to a limited number of white patients of Sitka. In 1926 a new infirmary was built with four two-bed wards, dispensary, and operating room, probably the most complete hospital in the Territory.

When war came to Alaska in 1941, the mission station cooperated with the armed services. The school opened to the men its gymnasium, print shop, and industrial arts workrooms. Two boats were turned over to the navy. The social, recreational, and religious programs of the mission welcomed members of the armed forces stationed at Sitka and played a major role in the areas of morale and morals. The church, the school, and the museum of Alaskana hold a prominent place in the life of modern Sitka.

POINT BARROW

POINT BARROW

Dr. Sheldon Jackson, superintendent of Presbyterian mission work in Alaska, stood beside Captain Healy of the U. S. Revenue Cutter, Bear, 25 The sturdy ship felt its way through the receding arctic ice pack. On the last day of July in 1890 they sighted the Eskimo village of Barrow on the northermost tip of the American mainland (lat. 71 23'). Dr. Jackson who was also General Agent for Education in Alaska took ashore the first missionary school teacher sent from the United States to this newly purchased American outpost. Professor Leander M. Stevenson saw parka clad, round faced, wide eyed natives standing on the wind swept arctic coast.

The new teacher knew that the prospective pupils hiding behind their parents had never seen white men before. Except for the crew of the Bear on its annual summer cruise and the whalers who put in to Barrow for supplies and hagglesome trading for furs, skins, and walrus tusks. He was aware that their parents had seen no additional white men except for fur traders of the Russia-American Fur Company and a few Hudson's Bay traders. He remembered from his history books that some of their great grandparents had first seen white men when English explorers discovered Point Barrow back in 1826. The mingled fright and curiosity in the faces of the children reminded him that the arctic ice pack, snow, and ninety-mile-an-hour winds cut off this finger of land pointing to the Pole for nearly eleven months of each year.

The teacher and the Superintendent of missions greeted their curious wards through an interpreter. Then they helped Captain Healy stock the government Rescue Station with provisions to feed a hundred men for a year.

The cooperative naval officer consented to allow the missionary teacher to use a rear room of the Rescue Station as school room and living quarters. Professor Stevenson opened school in the summer of 1890 for three venturesome pupils in parkas. During the year he attracted thirty-five other children to his school. Missionary work and public education thus came to this distant possession well within the arctic circle.

Why did Dr. Jackson and the Presbyterian Church in the U.S.A. introduce the missionary school teacher to the children of the northernmost village of Alaska? As Jackson and Stevenson met the natives on the shore at Barrow, their senses confirmed the annual reports of the Captain of the Revenue Cutter. They faced a people in evident need of medical attention and health habits -- for they could see the tell-tale marks of tuberculosis and venereal disease in advanced stages. They met a race of bankrupt people facing starvation and extinction unless they could discover a basic economy to take the place of a livelihood ruined by whalers and hunters who had driven whales, walrus, and seals far from their shores. They stood mute before an illiterate race who struggled for a living amid exploiting traders. They looked into ^{the} gloomy faces of people preyed upon by a religion of fear and foreboding, people spending miserable lives placating evil spirits. The Presbyterian Church and the U. S. Commissioner of Education united forces in trying to lead these neglected people ~~in parkas~~ to a life of health and happiness, of food and a sound economy, of education in the rudiments of knowledge and industrial arts, and of religion inspiring Christian faith and life.

Professor Stevenson, during the long arctic winter night of 1890-91, won the confidence of the natives. He shared with them the best he had learned from books and from life on a farm in Ohio. He showed his sincere compassion for their running sores and their illness by offering the best he knew ^{as} a simplified medical and health program. He exemplified among the people a depth of religious experience that led many of them to want

to emulate his Christian charity. As the next six years moved through the long cycle of summer light and winter darkness, Leander M. Stevenson laid foundations for a permanent mission that has ministered continually to this polar people to the present time.

In 1892 the Presbyterian missionary teacher took charge of the government Rescue Station at Barrow. Each year he fed and clothed stranded whalers whose boats had been crushed in the ice floes. During the ten years before his arrival some 2,000 whalers had been shipwrecked along the arctic coast.

The back room of the Revenue Station became inadequate for his growing school. So when the Presbyterian Board of Home Missions took over the payment of his salary in 1894 and sent him a boat load of lumber, Professor Stevenson turned carpenter to build a school house and mission station. Then with the mission well established, the first missionary teacher returned to his family in the States -- after seven years of service in place of the one year ~~as~~ originally promised to the Mission Board.

Dr. Horatio Richmond Marsh, recently graduated from a medical college in New York, succeeded Professor Stevenson in 1897. He went to Barrow as a missionary physician and teacher under the Presbyterian Board. He and Mrs. Marsh set up the first Christian home at this northernmost point. But his Christian ministry and example to the natives spread out almost immediately to 300 whalers who became stranded when their ships cracked up like flimsy shells in the early closing in of the arctic ice pack. He served the hungry, ill, and worried whalers until Dr. Sheldon Jackson sent through a rescue party over a thousand mile uncharted course with provisions and hundreds of reindeer to save them from starving. The rescue by reindeer in the winter of '97 was overshadowed as press news only by the discovery of gold on the Yukon.

The mission work at Barrow became too strenuous for Dr. Marsh and

his wife alone within two years. The Presbyterian Board sent Rev. and Mrs. S. R. Spriggs to assist the Marshes in 1899. Reaping the results of the work of Stevenson and the Marshes, the new missionary organized a church of 115 members at Barrow (Ootkeavik). In the same year Dr. Jackson established the first Reindeer Post Route for carrying mail from St. Michaels to Kotzebue. Then in 1901 Jackson got the government to establish a post office at Barrow and he extended the Reindeer ⁵Post Route to Barrow in order to link it securely with the rest of the United States. Thus the mission station farthest north on American soil linked itself with the General Assembly of the Presbyterian Church in the U.S.A. During the years that followed, the missionaries intensified their work of teaching, healing, and preaching so that ~~the~~ 240 Eskimos accepted church membership in 1908.

Fire destroyed the mission property the following year. But the people at Barrow contributed liberally of fox skins to assist the Board in rebuilding. By 1915 the medical missionary service of Dr. Marsh had produced such an interest in a program of health and medicine that Dr. ^{Spence} Frank H. Spence was sent to join the mission service. The Eskimos began asking for a better equipped dispensary so the Board raised money to build a small hospital in 1920. This was prized as the only hospital within 500 miles and was recognized by the government as a real service to the Eskimos and to American seamen so frequently stranded at Barrow, or ^{on} the ten mile sand bar out to the tip of land at Point Barrow.

The Presbyterian mission turned over its school to the government in 1922. The missionary work at Barrow centered its ministry in the church and the hospital. Dr. A.W. Newhall, formerly with the Methodist mission at Unalaska, came to Barrow in 1925 to add the weight of his successful experience in Alaska. He doctored the people and conducted religious services at three preaching stations -- Barrow, Point Barrow, and Wainwright. The hospital

continued as an integral part of the mission program from 1920 to 1936. At this time the hospital was taken over by the government as its responsibility to the citizens of the region within reach of Barrow.

Since 1936 the mission has centered its attention on the work of the churches. The mission church organized at Point Barrow (Nuuk) in 1909 continued until dissolved in 1934. At Wainwright a church was organized in 1923 and continues today, with a membership of 122 in 1948. The largest of the Eskimo churches is that at Barrow (Ootkeavik). It has grown from the original 115 members in 1899 to 455 in 1948.

Barrow has for many years been prominent in arctic exploration and aviation. Vilhjalmur Stefansson visited Barrow during his arctic exploration in 1907 and became a fast friend of the missionary doctor. Captain Wilkins used Point Barrow as his headquarters in the arctic explorations of 1925-26 and 1926-27. In 1936 the government realized the importance of maintaining a hospital at this strategic point, farthest north along the air lane to Asia, after the fatal crash of Will Rogers and Wiley Post near Barrow in 1935. The native Presbyterian missionary was the first to learn of the tragic accident and the missionary doctor prepared the bodies of the aviators for return to the States. The government now maintains a school, a hospital, a post office, a wireless station, and a weather bureau near the mission. The missionary has modernized his means of travel by constructing a snowmobile for visiting the Eskimos along the icy north coast. The mission has, throughout the years since 1890, encouraged the Barrow people ~~to desire~~ to send their children to school and to be faithful in church attendance and Christian living.

Reverse the
names below,
with last
names
first

The Presbyterian mission has been creditably served by the following:

Name	Dates
Prof. Leander M. Stevenson	1890-97
(Beaupre) Mr. T. E. Beaupre	1893-95
Horatio Richmond Marsh	
Dr. Horatio R. Marsh	1897-1904 and 1909-13
Mrs. H. R. Marsh	1897-1904 and 1909-13
Rev. Samuel R. Spriggs	1899-1909
Mrs. Samuel R. Spriggs	1899-1909
Peter Koonocoya (Native)	1902-05
Delbert W. Cram	1913-15
Dr. Frank H. Spence	1915-20
Mrs. Frank H. Spence	1915-20
Florence Dakin	1924-28
Augusta Mueller	1924-27
Ann Bannan	
Ann Bannan	1924-25
Dr. Henry Griest	1924-38
Mrs. Henry Griest	1929-38
Dr. A. W. Newhall	1925-29
Mrs. A. W. Newhall	1925-29
Ethel Sage Kerek	1926-27
Emily Morgan	1927-29
Lillie M. Bailey	1929-35
Evelyn Komedal	1931-34
Andrew Atootchook (Native)	1936-38
Rev. Frederick G. Klerekoper	1936-45
Mrs. Frederick G. Klerekoper	1936-45
Roy Ahmaogak (Native)	1938-46
Rev. Samuel Lee	1945-present
Mrs. Samuel Lee	1945-present

Make dates
same form
as on other
two MSS. —
giving entire
date for
each.

WAINWRIGHT (Olgonik)

WAINWRIGHT

Wainwright hibernated for centuries under the snow pack of the Arctic Coast. The Inupiat Eskimo village of Olgonik fattened upon a plentiful supply of seals and whales until the late nineteenth century. Then wholesale destruction of food, clothing, and shelter drove these round faced natives of Alaska to seek contact with the more prosperous village of Barrow about one hundred miles east and slightly north.

The Presbyterian mission at Barrow sent Dr. F. H. Spence along the ice bound coast to minister to the needy people of Olgonik about 1917. The missionary mushed his way over the rough frozen terrain with the aid of a young native helper and interpreter, Percy Ipalook. He doctored those sick with colds and influenza. He spoke to them of the hope and power of the Christian life. The people listened eagerly and wanted further light.

When Dr. Henry W. Greist succeeded Dr. Spence at Barrow in the '20s, he fought the Arctic winds and snow to Olgonik with two native Presbyterian elders from Barrow, Roy Ahmaogak and Foster Penigeo. He visited the sick, fed the undernourished, and encouraged his native assistants to talk to the people about their church that flourished at the village farthest north. They made four such trips in 1922-23 and in June of 1923 they organized a Presbyterian Church with a membership of seventy-five at the invitation of the natives of Olgonik.

The people of the village carried on as best they could with occasional visits from the missionaries and the people of Barrow. They responded to the ministration of the praying nurse who lived among them for two years, 1926-28. Miss Ann Bannon drew the natives into an unprecedented religious experience. These people living well within the Arctic Circle at latitude 71° farmed the

Presbyterian Missions in Alaska -

religious fervor until the Presbyterian Board of National Missions sent them a native Eskimo missionary in 1935. The Board had taken a promising boy, Percy Ipalook, from his Barrow home and had educated him. He attended the Sheldon Jackson School at Sitka and then Dubuque University and Theological Seminary before he went to minister to his own tribe from 1935 until 1943 at the village of Wainwright (Olgonik.)

Percy Ipalook and the people of the village built a church in 1936 and a manse the following year. He found a good congregation and a Sunday school of one hundred that had remained alive since nurse Ann Bannon had turned the work over to native helpers. Then in 1946 another native lay worker was brought out to the States to receive training in theology and linguistics. He returned to build up the church at Wainwright so that in 1948 it reported 122 active members and 214 Sunday school members, almost the entire population of 350.

The Presbyterian mission at Wainwright presents a significant example of indigenous development of Christianity and the American way of life. The native pastor, Roy Ahmaogak, has the distinction of being the second ordained Eskimo native. Educated by missionaries and trained in the States, a teacher for fourteen years, an experienced hunter, trapper, and whaler, this Presbyterian missionary has reduced the Inupiat dialect to writing and has translated part of the Bible into this difficult language. This is Americana at once of the nation's farthest north outposts of civilization at Wainwright.

WRANGELL

WRANGELL

Wrangell, site of the historic Russian Fort St. Dionysius, first welcomed Protestant missionaries ten years after the purchase of Alaska. Dr. Sheldon Jackson and Mrs. Amanda McFarland put in a belated appearance in response to appeals of army men and their wives just after the removal of the military garrison. A half dozen native Indians, who had accepted the Christian religion in Canada, provided a nucleus of eager inquirers. Dr. Jackson left the capable woman missionary in charge and returned to the States raise money and personnel for the mission station.

The dynamic Amanda rolled up her sleeves, hired a native assistant and interpreter, and began to demonstrate Christianity among the Stickeen tribe. That fall she opened a sewing school for women and girls. Single handed she rescued two girls, being tortured for witchcraft, from a bloodthirsty mob of natives. Seeing lawlessness and injustice all about her, she led the people of Wrangell to call a constitutional convention. They elected her chairman, followed her advice, and set up local police to provide the only law and order in all Alaska.

The following summer the Presbyterian Church sent Rev. S. Hall Young to enlarge the work. He studied the inhuman practices connected with witchcraft. Saw natives crazed by a local brew of hootchinoo. Found tribes being exterminated by feuding. The young missionary, fearless and persuasive, became the friend of chiefs and a promoter of peace. He drove the witch doctors out of Wrangell, broke up the practice of slavery, "Carrie Nationed" the illicit stills, and led the local chiefs in a campaign to improve the sanitation of the fetid waterfront. With money secured by Dr. Jackson from his Presbyterian friends, S. Hall Young

built and organized the first Protestant church in Alaska at Wrangell. He promoted the cause^s of Alaska by helping explore its uncharted waterways, mountains, and glaciers with John Muir and others.

In 1880 the McFarland Industrial Home was built to provide education and protection for forty native girls. Other teachers and a doctor soon joined the staff. Mrs. Young conducted a training school for boys. When the buildings burned in 1883, Mrs. McFarland and her girls of the school transferred to the Industrial Institute at Sitka. Dr. and Mrs. Hall remained at Wrangell until 1888 to continue their service to the boys and others of the mission church. When they left, the training school became consolidated with the school Sheldon Jackson had started at Sitka.

The native village and ancient port of Wrangell declined in importance through years of native warfare, through many gold booms and busts, of Alaskan history, and through periods of its shifting importance for shipping and military strategy. But the Presbyterian church and mission have continued since 1877 until the present, fighting for justice and peace and pointing the people of Wrangell toward a decent and Christian way of life ^{as a} ~~and~~ virile example of religious Americana.

HAINES HOUSE

1880	- Sarah Dickinson	Sheldon Jackson arranges to have Sarah Dickinson, a native wife of a white trader to teach a school.
1881-85	- Rev. Eugene S. Willard and wife	Real opening of school - 1881. In 1885 Day school transferred to government.
1887	- F. F. White and wife	Teachers at school.
1891-00	- W. W. Warner	Work reopened.
1896	-	Building and all effects destroyed by fire.
1897	-	New building completed.
1898	-	Part of property sold. Home <u>closed</u> .
1901	- Fred R. Falconer	Bridged over a few months.
1903-04	- Rev. Norman B. Harrison	In charge.
1905-14	- Rev. A. J. McLean	
1912-18	- Harold M. Craig, M.D.	
1918	-	Building rented to Bureau of Education of Dept. of Interior for a nominal sum; to be used as a government tuberculosis sanitorium.
1921	-	Reopened as <u>Haines House</u>
1921-24	- Emma Jackson	- Head worker

National Board

1924-30	- Emma A. Jackson	- Director
1930-31	- Jane Barber	- Director
1931-41	- Harriett A. Lawrence	- Director (resigned 9/1/41)
1941-44	- Edwin E. Knudson	- Executive
1944-46	- Mrs. Elvira T. Maurstad	- Director
1946-51	- Isabel Miller	- Director
1951-53	- Donald A. Schwab	- Director

(Material taken from Ed and Med cards through 1923. Material taken from Ed and Med. list of workers from 1924 thro 1953)

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SHELDON JACKSON SCHOOL
Sitka, Alaska

1878	-	Fannie E. Kellogg	-	opened mission day school. Married S. Hall Young and went to Wrangell. School broken up.
1880	-	Olinda A. Austin	-	Reopened day school. Called "Sheldon Jackson Institute".
1880	-	Alonzo E. Austin	-	Appointed Supt. of Sitka Mission and Mrs. Austin, matron.
1884	-	Mrs. A. R. McFarland	-	in charge of girls, Mr. Austin in charge of boys. School now called "Sitka Industrial Training School".
1885	-	Wm. A. Kelly	-	Supt. (resigned to be U.S. Supt. of Schools)
1891-95	-	Alfred Docking	-	Supt.
1896-04	-	Wm. A. Kelly	-	Supt. for second time.
1905-11	-	W. G. Boattie	-	Supt.
1911-14	-	E. G. Bridgman	-	Supt.
1914-17	-	Chas. L. Johns	-	Supt.
1917-19	-	Albert Ludy	-	Acting Supt.
1919-21	-	Herbert A. McKean	-	Supt.
1921-23	-	James H. Condit	-	Supt.

National Board

1924-30	-	James H. Condit	-	Supt.
1930-44	-	Leslie Yaw	-	Supt.
1944-46	-	Leslie Yaw	-	President
1946-50	-	Leslie Yaw	-	President. School now called "Sheldon Jackson Jr. College".
1950-51	-	Leslie Yaw	-	General Director
1951-52	-	Leslie Yaw	-	President to 1/1/52
	-	Roland B. Wurster	-	" after 1/1/52
1952-53	-	Roland B. Wurster	-	President

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Missionaries in Alaska

Akmoogak, Roy	1938 - 1952
Akootchook, Andrew	1936 - 1951
Alfson, Victor I.	1942 - 1951
Armstrong, R. R.	1939 - 1952
Arthur, Thomas C.	1939 - 1940
Atkinson, Alfred (helper)	1913
Auldridge, Edith	1947 (only 2 mo.)
Austin, Alvin C.	1897 - 1898
Austin, Alonzo E.	1879 - 1898

Bober, Clayton E.	1947
Bailey, Lillie M.	1929 - 1935
Bannerman, William S.	1900 - 1907
Bannon, Ann	1924 - 1944
Beck, George J.	1913 - 1918; 1920 - 1935; 1941
Benson, William	1908 - 1915
Betts, George	1930 - 1952
Bingle, Bert J.	1929 - 1952
Bily, Arthur M.	1942 - 1945
Bjornson, Josephine	1931 - 1933
Borth, Willis R.	1939 - 1952
Brydshaw, Ernest M.	1912 - 1916
Brady, Frank	1949 - 1950
Brady, John G.	1878 - 1879
Bronley, Eugene E.	1909 - 1913; 1916- 1943
Brown, C. M.	1918 -
Brown, John S.	1910 - 1914
Bruce, George G.	1914 - 1925
Buchanan, Robert A.	1916 - 1923
Burlick, George (nephew)	1950 - 1952
Burrowes, Mrs. Jewell	1945 - 1947

Caldwell, M. James	1907 - 1908
Campbell, Lowell M.	1952
Carle, Wm. E.	1899 - 1904
Carle, Mrs. Virginia	1950 (3 mo.)
Chaplin, M. M.	1941 - 1949
Charles, Arthur D.	1948
Christianson, Donald G.	1936 - 1939
Clark, James S.	1908 - 1919
Cleworth, Brian Hugh	1952
Cleeland, B. Ross	1947 - 1951
Coker, Joseph W.	1915 - 1918
Condit, J. H.	1897 - 1904; 1909- 1913; 1915 - 1921
Corver, Harry P.	1900 - 1903
Couden, W. A.	1926 - 1928
Cran, Delbert W.	1913 - 1915
Crawford, David	1941 - 1943
Crowell, George C.	1948
Crowell, Stephen C.	1935 - 1938
Cubbage, B. C.	1931 - 1942
Currie, Leuchlin W.	1937 - 1953

Dakin, Florence	1924 - 1928
Davis, Samuel G.	1907 - 1912; 1924 - 1935
Davison, Edward Fox	1951 - 1952
DeMott, Carl C.	1947 - 1952
Denton, Claude G.	1920 - 1925
DeWitt, Haynes	1924 - 1934
Diven, Robert J.	1913 - 1915; 1919 - 1930
Dodge, John K.	1945 - 1952
Dunaway, William	1943 - 1946
Duryea, George T.	1913
Duval, Ruth	1944 - 1945

Eaton, George (halper)	1913 - 1917
Ensign, Charles F.	1904
Evans, Paul F.	1950 - 1952
Everest, George	1947

Falconer, Frederick R.	1902 - 1925; 1927 - 1935
Falconer, John G.	1938 - 1940
Faris, John T.	1944 - 1945
Fitzgerald, John Roscoe	1918 - 1922
Fogel, R. K.	1932 - 1934
Fox, Kenneth F.	1946 - 1950
Frank, Howard M.	1905 - 1908
Fredsell, Harold F.	1945
Freeman, Edward D.	1945 - 1950
Fulbright, H. H.	1932 - 1933

(summer supply)

Gall, Alvin E.	1946 - 1950
Gambell, Francis H.	1898
Gamble, Andrew	1943 - 1952
Grissett, John E.	1952
Gryley, Harry K.	1952
Gladfelter, Carl S.	1919
Glasco, John A.	1933 - 1941
Good, George E.	1908 - 1916; 1920 - 1921
Goodman, D. Russell	1921
Gould, J. Loomis	1882 - 1897
Greist, Henry W.	1922 - 1925; 1927 - 1936
Greist, Mrs. Henry W.	1929 - 1936
Griffiths, C. W.	1932 - 1934
Guiles, Austin P.	1925 - 1926
Heim, Alice	1944 - 1948; 1950 - 1952

Haldane, George	1911 - 1915
Haldane, Henry	1909 - 1911
Hall, James W.	1940 - 1944
Hall, Robert G.	1936 - 1937
Harrison, Herman B.	1900 - 1906
Hartmann, Henry D.	1932
Helford, David	1908 - 1909
Holland, William J.	1941 - 1942
Holt, Mary E.	1913
Hood, Esther	1919
Hosack, Herman M.	1903 - 1905
Howard, T. P.	1913 - 1917
Howe, J. L.	1916 - 1920
Hughes, John L.	1917 - 1918; 1920
Hunter, Elwood B.	1946 - 1952

Ipalook, Percy	1935 - 1950
Irrigoo, Clarence	1951
Iverson, H. A.	1952

Jackson, Sheldon	1885; 1889 - 1907
Jackson, William	1914
Johnson, Arthur	1945 - 1952
Johnson, Hackett	1948 - 1952
Johnson, Samuel	1924 - 1944; 1948 - 1952
Johnson, Samuel R. (lay-worker)	1914
Jones, Livingston F.	1892 - 1913
Judd, Ben	1943 - 1945

Kemper, Daniel	1938 - 1939
Kasko, George	1940 - 1941
King, James Wollaston	1899 - 1906
King, Raymond S.	1947
King, Samuel	1891 - 1893
Kinninock, David (interpreter)	1913
Klerakoper, F. G.	1935 - 1945
Knausen, Edwin	1939 - 1944
Komedal, Evelyn	1931 - 1934; 1938 - 1940
Koonce, H. Robert	1900 - 1905; 1912 - 1914
Koschmann, Fred	1947 - 1952
Kunz, Seward (native)	1926 - 1934

Lee, Samuel	1946 - 1951
Ijens, George W.	1880 - 1881

McAdoo, William A.	1936 - 1939
McBride, J. L.	1915 - 1918
McClelland, Malzer D.	1898 - 1900
McCluggage, Randolph E.	1930 - 1932
McEwen, G. A.	1898 - 1899
McFarland, John W.	1886 - 1893
McFarlane, Nancy	1948 - 1951
McIntosh, E. A.	1930 - 1931
McKay, George	1924 - 1932
McLean, Allen F.	1906 - 1914

Mackay, Allen	1889 - 1891
Mackintosh, A. R.	1902 - 1903
Marple, Wallace S.	1819 - 1927
Marpis, R. R.	1925 - 1927
Maroden, Edward (native)	1899 - 1932
Marsh, R. H.	1900 - 1906; 1909 - 1913
Martin, Anna	1942 - 1945
Maschen, E. J.	1902 - 1903
Marcer, Frank (native)	1924 - 1925
Marcer, Harbert	1947 - 1951
Mayers, J. W.	1929 - 1930
Miller, E. J.	1904 - 1905
Montgomery, David S.	1901
Montgomery, Donnell R.	1902 - 1905
Moore, Fred L. (interpreter)	1895 - 1902
Morgan, A. B.	1948
Morgan, Emily	1927 - 1929
Milholland, James	1930 - 1951
Muro, Neil Edward	1952
Myers, John L.	1905 - 1906

Nashonlook, Alva	1945 - 1947
Newhall, A. W.	1925 - 1929
Newhall, Mrs. A. W.	1925 - 1929
Nicholas, Dorothy	1947
Nickerson, R. S.	1921 - 1926
Nylin, Erik J.	1924 - 1925

Osborne, W. S.	1915
Parker, Elmer E.	1945 - 1952
Peck, Cyrus E.	1943 - 1952
Pederson, L. H.	1928
Pederson, R. P.	1924 - 1940
Prescott, George	1943
Pringle, Alexander	1907
Prouty, Paul H.	1943 - 1952

Randell, O. Wilbur	1942
Richardson, M. M. (Native)	1932 - 1933
Richey, Charles	1950 - 1951
Robinson, Mrs. Dorothy	1949 - 1952
Rogers, F. A.	1898
Rotenberry, A. G.	1942 - 1943
Rowan, Mrs. James	1945 - 1946
Ruppert, Eleanor	1951 - 1952

Saunders, C. C.	1930 - 1932
Scherer, Fred G.	1921 - 1925
Scroggs, Luther M.	1901 - 1902
Schwarook, Harry (maintenance)	1950
Severson, A. Harry	1952
Shephard, Ruth	1916 - 1917
Shotwell, Clayton M.	1951 - 1952
Shriver, Adam G.	1917 - 1930
Snelling, Ronald B.	1952
Sebeloff, Walter	1941 - 1952
Spence, F. H.	1916 - 1930
Spivey, Raymond E.	1947 - 1950
Spring, Samuel R.	1900 - 1902; 1904 - 1909
Stanfield, Miss H. M.	1917 - 1918
Stauffer, Emma M.	1934 - 1952
Stevens, John B.	1911 - 1916
Stillman, O. A.	1926 - 1928
Story, H. H.	1923 - 1924
Sutton, Stanley	1931 - 1932
Swanson, Verne J.	1930 - 1950
Swanson, Mrs. Verne J.	1950 - 1951
Swooner, A. D.	1933 - 1948

Tamaree, Thomas (lay worker)	1914; 1916; 1918
Tamaree, Willie Paul	1924 - 1933
Talocky, Fred J.	1943 - 1952
Thomas, Andrew W. (lay worker)	1911 - 1916

Thomas, James	1903 - 1904
Thomson, John D.	1944 - 1945
Thwing, Clarence	1894 - 1899
Tweedie, Thomas Jameson	1951 - 1952

Vernon, J. F.	1924 - 1927
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Waggoner, David	1902 - 1925; 1929 - 1930; 1933 - 1940
Waggoner, Ralph	1925 - 1928
Waggoner, Robert	1929 - 1931
Walkup, Frank J.	1951 - 1952
Wanamaker, Andrew (native)	1924 - 1933; 1940 - 1942; 1944-1945; 1948-1952
Warne, William W.	1892 - 1900
Wartes, William Clayton	1951 - 1952
Weaver, Hattie E.	1893 - 1897
Webster, Grace T.	1914 - 1916
Webster, J. L.	1929 - 1940; 1944 - 1947
Wells, William	1908 - 1912
Wheeler, Ralph K.	1935 - 1941
Whipkey, A. J.	1906 - 1909
White, Joseph	1887 - 1889
Whiteside, Paul E.	1940 - 1941
Willard, Eugene S.	1881 - 1885; 1888 - 1893
Willard, Harry (native)	1924 - 1933
Willard, Mrs. Harry	1937 - 1938
Willard, Samuel	1936 - 1937
Williams, Robert R.	1951
Winterberger, E. L.	1915 - 1922; 1929 - 1935
Wollaston, James	1899 - 1903
Woods, William	1945 - 1946
Wotring, Raymond L.	1944 - 1947
Wright, Camille	1914 (3 mos.)

Youel, John E.	1926 - 1941
Young, Gibson	1934 - 1940
Young, Ralph	1944 - 1945
Young, S. Hall	1879 - 1888; 1898 - 1913; 1924 - 1925
Youngs, William	1939 - 1941
Zimmerman, J. D.	1935 - 1936

Missionaries in Alaska

Adams, Laura F.	1930 - 1946
Anderson, Marie	1913 - 1914
Anderson, Miss —	1911
Angell, Mary S.	1921
Angus, Beatrice	1925 - 1929
Atkinson, Cora M.	1947 - 1948
Austin, Alvin C. and Mrs.	1896 - 1898
Austin, Mrs. A. E.	1891 - 1898
Austin, Olinda	1880
Baker, Christine	1890 - 1899
Baker, Minnie	1901
Baldwin, Mabel	1941 - 1942
Barnerman, W. S.	1900 - 1907
Barber, Jane	1930 - 1931
Baronovitch, Erna	1933 - 1935
Barrell, Zelpha	1918 - 1920; 1923 - 1926
Baxter, Nanada	1941 - 1942
Beam, Geraldine	1947 - 1948
Beattie, W. G.	1905 - 1911
Beaupre, T. E.	1893 - 1895
Beck, George J.	1892 - 1911; 1916 - 1926
Benedict, Inogene	1920 - 1922
Benedict, Harry Lee	1945 - 1946
Benedict, Pearl G.	1945 - 1946
Benson, William (native)	1904 - 1912
Berg, Elizabeth	1951 - 1953
Berk, Ettie R.	1894 - 1896
Beyer, Edna	1940 - 1941
Bigford, Adell	1893 - 1894
Bope, Herbert	1931 - 1932
Bope, Russell	1932 - 1934
Bourhill, Isabelle C.	1914 - 1932
Brady, John G.	1878 - 1879
Brady, Mattie	1890 - 1893
Brandt, Harry A.	1950 - 1951
Breckenridge, Janet	1936 - 1937
Brigham, E. H.	1911 - 1914
Bromley, E. E.	1909
Brougher, Lila	1928 - 1930
Brown, Harold	1948 - 1949
Brown, John	1909 - 1912
Bullock, William B.	1950 - 1953
Cadenhead, Miss M. A.	1893 - 1894
Caldwell, Mabel A.	1928 - 1931
Caldwell, M. J.	1905 - 1908
Campbell, Edgar O.	1894 - 1898; 1901 - 1911
Campbell, Mrs. Edgar O.	1907
Campbell, M. J.	1906 - 1908
Carle, William M. and Mrs.	1899 - 1904
Callecod, Dorothy	1944 - 1953

Carter, Mrs. Adeliade H.	1895 - 1900
Carty, A. C.	1899
Carty, M. A.	1900
Case, Helen	1946 - 1947
Caswell, Mary	1941 - 1942
Chace, Bertha M.	1907 - 1909
Chapman, James E.	1881
Charteris, William C.	1937 - 1939
Clark, Gerald S.	1925 - 1931
Clark, Mrs. Gerald (Marguerite)	1925 - 1930
Clark, J. S.	1906 - 1919
Clark, Irene E.	1928 - 1930
Clark, R. A.	1892 - 1895
Clark, Mrs. R. A.	1893
Cline, Bira Ihe	1937 - 1945
Coates, Mr. C. E.	1895 - 1898
Coates, Mrs. C. E.	1897 - 1898
Cockett, Alice	1934 - 1938
Cole, Dorothy	1939 - 1941
Condit, James H.	1899 - 1905; 1921 - 1931
Conley, Georgia	1925 - 1937; 1939 - 1953
Corlies, W. H. R. (Independent	1879
Corlies, Mrs. " Baptist)	1879; 1882 - 1883
Corser, H. P.	1899 - 1904
Craig, Harold M.	1912 - 1918
Crockett, Grace	1913 - 1915
Covert, Nellie	1893 - 1894

Davis, Don	1884 - 1890
Davis, Katherine	1942 - 1945
Davis, Samuel	1902 - 1910; 1928
Dawson, Nora	1906 - 1909
Davis, Susan	1894 - 1909
DeBoer, Aletta	1913
Delph, Carrie	1890 - 1891
Devon, Mrs. Samuel	1923
DeVore, Mrs. Mary G. (John H.)	1889 - 1893
Dickenson, Sarah (native)	1880
Dingman, Jeannette	1911 - 1915
Dinsmore, Sallie	1913
Diven, Florence L.	1918
Diven, Robert J.	1921
Docking, Alfred	1891 - 1893
Doig, Laurence T.	1942 - 1953
Doty, W. T.	1898 - 1901
Downer, Mabel F.	1950 - 1952
Drost, Henreitta	1913
Duckering, Mrs. D. H.	1921
Duffy, Mrs. Olive Evans	1947 - 1950
Dunbar, Jennie M.	1890 - 1894
Dunbar, Maggie A. (Mrs. J. W. McFarland)	1884 - 1904

Edes, Sarah	1939 - 1942; 1944 - 1947
Elder, Roy F.	1918
Elliott, Elizabeth M.	1917 - 1920
Everest, George	1950 - 1952

Fairbairn, Audrey Lou	1940 - 1941
Falconer, Fred H.	1901 - 1911; 1919
Farguharson, Ruth	1930 - 1946
Feloy, Anna	1923
Fenn, Herbert	1911 - 1915
Fenn, Mrs. Herbert	1915
Findley, Edna	1913 - 1915
Fisher, Olive V.	1945 - 1952
Floyd, Edwin	1948 - 1950
Forbes, F. E.	1898
Forest, Lucrezia	1915
Frazer, Jessie I.	1946 - 1953
Friedrich, Dorothea	1949 - 1951
Fuller, Iola Maxine	1941 - 1942

Gabel, Fern R.	1945 - 1953
Gaisford, Mrs. B. G.	1912 - 1913
Gambell, Verne and Mrs.	1894 - 1897
Gamble, John E.	1891 - 1902
Garey, Raynor	1913 - 1915
George, Don	1937 - 1938
Giblin, Margaretta	1944 - 1945
Gibson, Esther	1893 - 1920
Gillespie, Mrs. Florence	1919 - 1920
Glarum, Elaine	1939 - 1940
Glave, Janet	1945 - 1946
Good, George E.	1911 - 1916
Gould, Clara (Mrs. R.R.)	1882 - 1897
Gould, J. Loomis and Mrs.	1882 - 1897
Gould, Mollie E.	1895 - 1899
Gourley, Jack	1949 - 1950
Green, Alice	1944 - 1948; 1950 - 1952
Green, Ruth	1927 - 1929
Craist, Henry W.	1922 - 1925
Greig, Herbert	1931 - 1937
Guest, Georgie (Miss)	1891 - 1892
Gunn, Lawrence	1925 - 1926

Haft, Ora E.	1922 - 1923
Haggart, Margaret	1944 - 1945
Haines, Sarah	1913
Haldane, Henry	1909 - 1912
Hamilton, Elizabeth	1930 - 1931
Hammond, Willis (interpreter)	1901 - 1905
Hanna, Katherine C.	1906 - 1908
Hanson, Ida	1943 - 1944
Harbison, Bertha	1924 - 1925
Harrison, Norman B.	1897 - 1904
Hatch, Mrs. Helen D.	1939 - 1948
Hayes, Lydia A.	1904 - 1905
Heizer, Ella C.	1893 - 1905
Helt, Phila M.	1947 - 1949
Hemming, R. E.	1887 - 1890

Herring, Katherine	1941 - 1944
Herron, Ruth	1949 - 1952
Hilton, Frank	1898 - 1901
Hines, Anna	1900 - 1901
Hodges, Mrs. Carrie	1943 - 1944
Hogan, Ada	1904 - 1906
Holder, Catherine	1952 - 1953
Holder, Frank	1952 - 1953
Holder, Mrs. Frank	1952 - 1953
Holford, David	1908 - 1909
Hornor, L. Blanche	1927 - 1946
Horton, Mrs. Winona	1946 - 1947
Houk, Cora M.	1938 - 1953
Howard, George	1900 - 1907
Howe, Rev. and Mrs. J.L.	1915
Howe, Laura E.	1924 - 1925
Howell, Mrs. Mary E.	1894 - 1895
Hudson, Frank	1899
Hunter, Mary	1925 - 1931

Ingwaldson, Miss ?	1911
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Jackson, Emma	1921 - 1931
Jackson, Jessie	1915
Jackson, Sheldon	1899 - 1907
Jennings, D. Russell	1920 - 1927
Jenson, Ellen	1930 - 1936
Johns, Charles L.	1914 - 1917
Johnson, James	1951 - 1952
Johnston, James	1915; 1922 - 1925
Jones, Livingston F.	1894 - 1910
Jones, Mrs. Livingston F.	1896 - 1898

Kadashon, Mary	1908
Kale, Bertha M.	1909 - 1910
Kale, Olive	1909
Kelly, William A.	1885 - 1891; 1896 - 1904
Kellogg, Fannie E.	1878
Kelsey, Anna R.	1890 - 1894
Kennedy, Mary	1951 - 1953
Keown, Elizabeth	1931 - 1932
Kerek, Ethel Sage	1926
Kilbuck, John H.	1904 - 1905
King, Elizabeth	1925 - 1937
Kirk, J. W.	1899 - 1906
Knotts, Richard	1934 - 1936
Knowlton, Ned	1931 - 1932
Knudsen, Edwin R.	1941 - 1944
Kohlcek, Mary Frances	1925 - 1927
Koonooya, Peter	1902 - 1905
Kopf, Anna	1908 - 1909
Kuykendall, Ora	1916 - 1917; 1926 - 1946
Kyler, Clare	1924 - 1925

Lake, H. F.	1890
Lake, Mrs. H. F.	1890
Lancaster, Mrs. Lulu R.	1912 - 1915
Langabeer, Mary	1903 - 1904
LaTourrette, J. T.	1903 - 1907
Latta, Chester S.	1945 - 1949; 1952 - 1953
Latta, Mrs. Edith R.	1945 - 1946
Lawrence, Harriett A.	1923 - 1941
Lazier, Mary	1920
Lee, Robert (interpreter)	1901
Leek, Mary Louise	1932 - 1934
Lerrigo, P. H.	1899 - 1901
LeSourd, Ruth	1944 - 1946
Lewis, Jessie	1934 - 1940
Lewis, Ruth M.	1943 - 1945; 1951 - 1953
Le Roy, Holden	1928 - 1937
Le Roy, Mrs. H. Elizabeth Richmond	1932 - 1937
Logan, Mary	1906 - 1907
Loomis, Frank P.	1894 - 1895
Loomis, Mrs. Frank P.	1894 - 1895
Love, Ruth	1930 - 1931
Ludy, Albert K.	1917 - 1919
Ludy, Reginald S.	1934 - 1937

McClelland, M. D.	1899 - 1901
McCullough, Mrs. J. V.	1905
McDill, Mabelle	1913 - 1914
McClurg, Helen	1950 - 1951
McDill, Mabel A.	1911 - 1914
McDonald, Alice	1946 - 1948
McEwen, George A.	1899
McFarland, Mrs. A. R.	1877 - 1896
McFarland, John W.	1882 - 1893
McFarland, Mrs. John W.	1879 - 1892
McGraw, Edna	1912 - 1913
McKay, Allen and Mrs.	1882 - 1898
McKay, George	1929
McKay, Philip (native)	1876
McKean, Herbert A.	1919 - 1921
McKelvy, Lois	1923 - 1925
McLean, Alice	1930 - 1931
McLean, Allen F.	1906 - 1909
McLean, A. J.	1905 - 1914
McRae, Frances	1925 - 1927
McTavish, Douglas	1909 - 1910

Mackay, Mrs. Allen	1892 - 1893
Mackintosh, A. R.	1901 - 1906
Mackintosh, Mary	1901
MacKubbin, Mary E.	1916 - 1918
Hallett, Winona B.	1915
Manning, Miss A. J.	1896 - 1899

Marks, N. Helen	1916
Marsden, Edward (native)	1898 - 1912
Marsden, Mrs. " (interpreter)	1902 - 1904
Marsh, H. R.	1897 - 1906; 1908 - 12
Marsh, Mrs. H. R.	1899 - 1904; 1908 - 12
Martin, Anna	1937 - 1941
Martindale, Miss S.	1900 - 1903
Masoian, Michael	1952 - 1953
Matters, Elinor	1952 - 1953
Mathews, Bessie L.	1882 - 1898
Maurstad, Mrs. Elvira T.	1944 - 1946
Mead, Ruth	1943 - 1937
Mersman, Henry	1931 - 1933
Midgley, Laura D.	1911 - 1913
Miller, B. J.	1903 - 1904
Miller, Eleanor C.	1947 - 1950
Miller, Isabel	1946 - 1951
Miller, Vernon	1931 - 1932
Miller, W. R.	1926 - 1928
Miley, Louise	1939 - 1940
Montgomery, D. R.	1900 - 1912
Moore, Fred L. (interpreter)	1892 - 1893; 1899 - 1902
Moore, Mrs. Fred L.	1903 - 1905
Morning, Mary	1937 - 1939
Munby, Joyce	1949 - 1953

Nason, Blanche M.	1929 - 1932
Neil, Maribel	1940 - 1941
Nelson, Gladys	1912 - 1915
Newhall, A. W.	1925 - 1929
Nicholson, Hugh D.	1929 - 1937
Nickerson, R. S. and Mrs.	1925
Niles, B. Ceddes	1925 - 1926
Niles, Ruth	1941 - 1942
Norris, Mildred R.	1947 - 1948
Nowell, Forest	1946 - 1949
Null, Carol	1947 - 1948

Olsen, Elsie	1908 - 1909
Osborne, Josephine	1919 - 1922
Osborne, Lydia	1919 - 1922
Osborne, May	1919
Overend, Mrs. Charles (Josie)	1890 - 1893
Owen, Lucile	1901 - 1908

Paddock, Robert	1926 - 1928
Palmer, A. J.	1913 - 1914
Palmer, Julia	1920
Parker, Anna M.	1922 - 1923
Parker, May	1915 - 1925
Parker, Stella	1925 - 1926
Parks, H. P.	1908 - 1911
Paul, J. W.	1890 - 1893
Paul, Louis (native)	1882 - 1883
Paul, Tillie	1880 - 1883; 1890 - 1904
Pennebaker, Ruth W.	1921
Peratovich, Jack (interpreter)	1916 - 1918
Peters, Elizabeth J.	1952 - 1953
Peterson, Marybelle	1936 - 1939
Pippereit, Elsie	1923 - 1927
Pippereit, Martha	1924 - 1926
Porterfield, Twila	1945 - 1946
Potter, Eleanor	1915 - 1917
Prescott, H. George	1950 - 1953
Presnell, C. W.	1910 - 1912
Presnell, Mrs. C. W.	1911 - 1912

Rainey, Sterling	1952 - 1953
Rainey, Mrs. Sterling	1952 - 1953
Rankin, Kate A.	1882; 1890 - 1893
Ransom, Taherine	1918 - 1919
Reaugh, Wayne L.	1915 - 1918
Reed, J. W.	1912
Reed, Mrs. J. W.	1912 - 1914
Reed, Ross	1915 - 1920
Reese, Leonard	1913 - 1915
Remsnider, Ellen	1925 - 1939
Richards, Dean W.	1902 - 1903
Robertson, Lenore	1924 - 1926
Robinson, Gladys	1937 - 1938
Robinson, James	1946 - 1953
Rodgers, Ida M.	1890 - 1891
Rommel, Marvyl	1950 - 1952
Ross, Genevieve	1937 - 1938
Ross, Ione O.	1926 - 1928
Rappert, Eleanor	1948 - 1950
Russell, Florence I.	1918
Richmond, H. Elizabeth	1931 - 1932

Saxman, Mrs. Margaret A.	1891 - 1902; 1905 - 1907
Scheidemantel, Ethel	1921 - 1925
Schmidt, Carl B.	1916 - 1918
Schmidt, Mrs. Carl B.	1918
Schulmecht, Mrs. M. T.	1904 - 1909
Schwab, Donald A.	1951 - 1953
Sengren, Laverne C.	1944 - 1945
Shedd, F. J.	1911 - 1913
Shaffer, Luella May	1917
Sharnbroich, Everell	1930 - 1931
Shotts, Anna May (native)	1894 - 1912
Shields, J. A.	1890 - 1895
Shields, Mary S.	1947 - 1948
Shields, Winnie C.	1915
Shulen, Nellie	1902
Shull, U. P.	1894 - 1898
Shultz, Mrs. I. Caroline	1948 - 1949
Sidebotham, Emily	1933 - 1942
Simpson, Peter	1911 - 1913
Simson, A. T.	1890 - 1895
Simson, Mrs. A. T.	1890 - 1895
Sing, Isabella	1948 - 1950
Skelli, Mabel	1900 - 1902
Smith, Elsie May	1926 - 1929
Smith, Kenneth W.	1949 - 1952
Smith, Mrs. Kenneth W.	1951 - 1952
Smith, Myrtle	1925 - 1926
Solberg, A. H.	1896
Spalding, Donna	1951 - 1953
Spence, Frank H.	1915 - 1920
Spivey, James	1946 - 1947
Spivey, Mrs. James	1946 - 1947
Spriggs, S. R.	1899 - 1909
Spriggs, Mrs. S. R.	1899 - 1909
Stage, J. K.	1907
Stauffer, Emma	1946 - 1949
Stevens, Florence L.	1912 - 1915
Stevens, John B.	1910 - 1912
Stevenson, Frances	1916 - 1917
Stevenson, L. M.	1890 - 1898
Stevenson, Lottie E.	1914 - 1941
Stocks, Alfred R.	1915; 1921 - 1925
Stocks, Mrs. Alfred R.	1922 - 1925
Stoner, John G.	1947 - 1948
Struven, Ernest	1891 - 1893
Stuart, Charles G.	1921 - 1947
Stuart, Mrs. Charles G.	1924 - 1938
Styer, Phoebe	1915 - 1919
Styles, Walter B.	1881 - 1882
Styles, Mrs. Walter B.	1881 - 1882
Suckau, Margaret M.	1918 - 1921
Swets, John W.	1924 - 1941
Swets, Mrs. John W.	1924 - 1925

Taft, Helen	1929 - 1937
Tait, M. Edna	1923 - 1931
Tanner, Marie	1908 - 1909
Taylor, Mrs. C. D.)	1899 - 1901
Taylor, Mrs. L. Edna	1931 - 1934; 1943 - 1945
Thomas, Mrs. Ruby Lee	1948 - 1951
Thwing, Clarence	1890 - 1899
Thwing, Mrs. Clarence	1891 - 1892; 1894 - 1899
Tillman, Mabel F.	1928 - 1930
Tinkham, Margaret M.	1921 - 1923
Toon, Edith	1906 - 1907; 1909
Towne, R. S.	1927 - 1942
Turner, Herman	1952 - 1953
Turner, Lillian	1950 - 1953
Treast, Lester N.	1926 - 1931

Unangst, Ruth	1934 - 1935
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Vacek, Mario	1946 - 1947
Van Vranken, Iola	1926 - 1928

Wade, Mrs. Margaret C.	1893 - 1896
Waggoner, David and Mrs.	1901 - 1928
Wakefield, Anna	1900
Wallace, Sadie L.	1894 - 1900
Ward, Karl	1947 - 1949
Warne, W. W. and Mrs.	1891 - 1900
Werther, Wilma	1943 - 1944; 1946 - 1947
Weatherbee, Carl	1940 - 1941
Weaver, Louise B.	1921 - 1922
Webb, Mrs. Clare	1919 - 1920; 1922 - 1923
Weeks, Mrs. Louise Wiley	1939 - 1942
Weeks, Ralph H.	1938 - 1942
Weir, Jessie	1924 - 1927
Wells, Willie (native)	1890 - 1896; 1906 - 1909
Weyman, Edith	1906
Wheatley, Bena	1927 - 1937
Whipkey, A. J.	1909 - 1910
White, F. F. and Mrs.	1887 - 1889
White, Joseph P.	1886
Whitmore, Gladys	1941 - 1953
Widmark, Alfred	1932 - 1933
Wilbur, Bertram K.	1894 - 1901
Wilderson, Ella V.	1910 - 1911
Wiley, Jessie	1909
Wiley, William	1951 - 1953
Willard, Eugene S. and Mrs.	1881 - 1893
Willard, Fannie (Frances H.)	1890 - 1904

Williams, Alice	1931 - 1939
Williams, Eugenia	1939 - 1942
Williams, Flora (native)	1906
Williams, Genevieve M.L.	1914 - 1915
Wilson, H.C. (Govt. Teacher)	1888 - 1890
Wilson, Marion	1928 - 1933
Winnard, Bertha	1911 - 1915
Wittmeyer, Jesse	1937 - 1945
Wolfe, Olive	1921 - 1922
Wotring, Ray	1936 - 1937
Wurster, Roland B.	1934 - 1941; 1944 - 1953

Yeh, Walter	1949 - 1950
Yaw, Leslie	1924 - 1952
Yaw, Mrs. Leslie	1924 - 1925
Young, S. Hall	1878 - 1888; 1899

Zendron, Marie	1930 - 1933
Zerfey, Grace	1919 - 1920

THE YUKON COUNTRY

THE YUKON COUNTRY

When rumors of fabulous gold fields in the Klondike floated down the Yukon in 1897, Dr. Sheldon Jackson was on hand to plan Presbyterian missions. The Superintendent of Home Missions for Alaska was heading up the Yukon to collect specimens of fauna and flora for the government. The steamer that brought out the first half million dollars in gold dust sped past with screaming whistles and jubilant men shouting the news that soon would cause the great gold rush into central Alaska. With characteristic dispatch, Dr. Jackson and the Presbyterian Church joined the stampede with missions for the miners.

The Presbyterian Board of Home Missions hastened to grub stake Dr. S. Hall Young. This Alaskan missionary, friend of explorers, scientists, miners, and prospectors, mushed his way northward in the wild rush to the Klondike in the summer and fall of '97. He followed the miners over every pass, down every turbulent river, and into every feverish diggin's. At the boom town of Dawson, the "mushing parson" organized a Presbyterian church and in 1898 he turned it over to the Canadian Presbyterians in exchange for their mission church at Skagway on United States soil. The following year he enlisted two recruits. The Rev. J. W. Kirk stopped at Eagle, about 100 miles ~~up the Yukon~~ to organize a church at a mining camp. miles ~~up the Yukon~~ northwest of Dawson on the Yukon. Two years later he presented this mission station to the Protestant Episcopal Church. The other missionary, Dr. M. E. Koonze, by raft and ^a steamboat, floated on down the Yukon some 550 miles with Dr. Young to a new gold camp at Rampart. Here in 1899 he organized a Presbyterian church in the heart of the territory. But the rugged missionary ranged up and down the great river continually, carrying to the lonely miners the humanity, morality, and spiritual service of the Church.

S. Hall Young, hearing of the overnight growth of Nome, hastened down the Yukon. He ministered to the gold-crazed multitude panning the sea coast sands. He talked to men in their shacks and in the saloons. He raised money for paupers amid the glittering wealth of Nome and nursed men broken by the the climate, hard work, and disappointment. In the fall of '99 he served needy miners and hopeless prospectors so well that even the most notorious saloon keeper helped nurse him through a winter of typhoid fever. The work of the mission so prospered that he formed a self-supporting church the following summer. After three years, he presented the mission church to the Congregationalists who had other work in the neighborhood.

Dr. Young organized other mission churches to minister to the floating population of the gold fields. He opened a mission at Teller (1902-05) and at Council (1900-11). He rushed to Fairbanks in 1903 when the crazed miners pounced upon new gold strikes there on the Tanana River. He organized a Presbyterian mission church that has continued to the present.

l.c.
Toward the close of the Yukon gold era, in 1907, a new railroad seaport town sprang up at Cordova on Prince William Sound, entrance to the Copper River Country. Dr. Young mushed his way over seven hundred miles alone with a dog team to this sea coast town. He organized a church for American the/white population in 1910. His work spread into several branch missions. But the following year the spell of the Yukon called him and his dog team to search out miners and prospectors in lonely places. He provided missions (Iditarod) to serve the men at Ruby, Flat City, Iditarod, Knik, and Chena.

The ~~golden~~^{gold} era of the Yukon/rush became also a golden era of Presbyterian mission service to the thousands of miners, prospectors, and adventurers. Hardy missionary adventurers followed the trails of the gold-lured hordes to every mother lode and ephemeral bonanza. They climbed the same treacherous White Horse Pass; shot the same rapids on ice clogged rivers; ate the same

meager food; suffered the same perils of climate, illness, and cut-throats. Some of the missions crumbled with the ghost town. But a sturdy self-respecting group of mission churches remain today to minister to the white people who make Alaska their home. Established churches in the cities, mission stations in the villages, and an itinerant missionary continue to keep alive the service of the Presbyterian Church to the scattered population^{of} the Yukon country.

Presbyterian missions and organized churches in the Yukon country are listed in the following table (with dates and 1948 membership):

Name	Dates	Church membership in 1948
Dawson	1897-98	(Ceded to Canadian Presbyterian Church, 1898)
Eagle	1899-05	(Ceded to Protestant Episcopal Church, 1905)
Rampart	1899-04	
Nome	1899-02	(Ceded to Congregational Church, 1902)
Teller	1902-05	
Council	1900-11	
Circle	1903-05	
Fairbanks	1903-present	Membership, 179
Chena	1905	
Cordova	1910-present	Membership, 33
Iditarod	1910-12	
Ruby	1911-16	
Flat City	1911-?	
Knik	1912-15	
Anchorage	1916-present	Membership, 350
Nenana	1917-48	Dissolved, 1948.
Wales	1920-present	Membership, 117
Palmer	1937-present	Membership, 114

stat
~~Luther M. Dimmitt~~

~~New York, N. Y.~~

~~HISTORY OF PRESBYTERIAN MISSIONS IN ALASKA~~

WRANGELL

WRANGELL

Wrangell, site of the historic Russian Fort St. Dionysius, first welcomed Protestant missionaries ten years after the purchase of Alaska. Dr. Sheldon Jackson and Mrs. Amanda McFarland put in a belated appearance in response to appeals of army men and their wives just after the removal of the military garrison. A half dozen native Indians, who had accepted the Christian religion in Canada, provided a nucleus of eager inquirers. Dr. Jackson left the capable woman missionary in charge and returned to the States ^{to} raise money and personnel for the mission station.

The dynamic Amanda rolled up her sleeves, hired a native assistant and interpreter, and began to demonstrate Christianity among the Stickeen tribe. That fall she opened a sewing school for women and girls. Single handed she rescued two girls, being tortured for witchcraft, from a bloodthirsty mob of natives. Seeing lawlessness and injustice all about her, she led the people of Wrangell to call a constitutional convention. They elected her chairman, followed her advice, and set up local police to provide the only law and order in all Alaska.

The following summer the Presbyterian Church sent Rev. S. Hall Young to enlarge the work. He studied the inhuman practices connected with witchcraft. ^{He} _{At} saw natives crazed by a local brew of hootchinoo. ^{He} _{At} found tribes being exterminated by feuding. The young missionary, fearless and persuasive, became the friend of chiefs and a promoter of peace. He drove the witch doctors out of Wrangell, broke up the practice of slavery, "Carrie Nationed" the illicit stills, and led the local chiefs in a campaign to improve the sanitation of the fetid waterfront. With money secured by Dr. Jackson from his Presbyterian friends, S. Hall Young

built and organized the first Protestant church in Alaska at Wrangell. He promoted the cause of Alaska by helping explore its uncharted waterways, mountains, and glaciers with John Muir and others.

In 1880 the McFarland Industrial Home was built to provide education and protection for forty native girls. Other teachers and a doctor soon joined the staff. Mrs. Young conducted a training school for boys. When the buildings burned in 1883, Mrs. McFarland and her girls of the school transferred to the Industrial Institute at Sitka. Dr. and Mrs. Hall remained at Wrangell until 1888 to continue their service to the boys and others of the mission church. When they left, the training school became consolidated with the school Sheldon Jackson had started at Sitka.

The native village and ancient port of Wrangell declined in importance through years of native warfare, through many gold booms and busts of Alaskan history, and through periods of its shifting importance for shipping and military strategy. But the Presbyterian church and mission have continued since 1877 until the present, fighting for justice and peace and pointing the people of Wrangell toward a decent and Christian as a way of life ~~and~~ virile example of religious Americana.

The First Presbyterian Church of Wrangell has had a continuous history since 1879. In 1900 another Presbyterian church was organized for the whites and continued in existence until it united with the First Church in 1934. The growth of the Wrangell First church is shown in the following table:

1879 - ^{none listed} members	1920 - 57 members ✓
1890 - 52 "	1930 - 46 "
1900 - 84 "	1940 - 73 "
1910 - 67 "	1950 - 108 "